THE XXI ALL INDIA AYURVEDIC CONFERENCE AND EXHIBITION

HELD AT MYSORE

DURING THE MONTH OF DECEMBER, 1930



PUBLISHED BY
THE RECEPTION COMMITTEE, MYSORE
1931



MYSORE.
SRI PANCHACHARYA ELECTRIC PRESS,

A WORD OF APOLOGY.

Among the various causes for the undue delay in the issue of the report may be mentioned but one. It is a difference that arose between the Reception Committee and the President of the Conference on the question of the award of Gold Medal Certificates that fell unfortunately into very long correspondence, without the final disposal of which the report could not reach completion.

We are very glad that the matter has now ended very happily by the generous move of the President in accepting the proposal of the Reception Committee with a slight modification which was necessary to make its position clear. We beg to apologize to the public for this unavoidable delay.

On the whole we owe a deep debt of gratitude to our beloved Highness the Maharaja of Mysore and His Highness's Government, the Religious Mutts, the various Municipalities, District Boards, Co-operative Institutions and the philanthropic public and several Vaidyas who made liberal contributions and spared no pains to make this Conference a success.

We feel equally grateful to those who rendered valuable and willing service in various capacities as well as to the worthy President and the Chairmen of the several sections and delegates from various parts of the country.

We tender once again our humble apologies for the delay.

Mysore,
15–11–1931.

H. Nunjundaraj Urs,
Chairman,



HIS HIGHNESS
SREE KRISHNARAJA WADEYAR BAHADUR, G C S I G B E.
THE MAHARAJA OF MYSORE

THE XXI ALL INDIA AYURVEDIC CONFERENCE, MYSORE



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The 21st All India Ayurvedic Conference & Exhibition, Mysore.

1930.



Mahamahopadhyaya

Kaviraj Dr GANANATHSEN SARASWATHI, M.A., L.M.S.,

(Kalpatharu Palace, Calcutta.)

President.

A REPORT OF THE ALL INDIA AYURVEDIC CONFERENCE, MYSORE

DECEMBER 1930



The Karnatak Ayurveda Mandal, which met at its annual session at Dharwar on 23-12-1929 under the distinguished presidentship of Dr. C. B. Rama Rao, Bangalore, resolved that the All India Ayurvedic Conference be invited to hold the next, i.e. the 21st session at Mysore on behalf of the Karnataka and that the ensuing session of the Karnataka Ayurveda mandal be held at the same time in Mysore. Accordingly Dr. Bhishakchandamani Y. Lakshminarasimha Sastry, Superintendent, Govt. Ayurvedic and Unani College-Hospital, Mysore and vidwan K. Sesha Sastry of Sringeri were deputed to accord the invitation to the Conference at its Karachi session in December 1929. The invitation was unanimously accepted to the great honour and pleasure of the Karnataka.

As the first step in the preparation for the Conference, a public meeting of the leading vaidyas and sympathisers of the Karnataka was convened in Mysore on 16—3—30 by Dr. Savanur of Belgaum, Vidwan K. Sesha Sastry of Sringeri and Mr. M. Rama Rao, B.A., of Dharwar, to concert measures for the Reception of the Conference. A Reception Committee, representing vaidyas and sympathisers of all the Karnatak provinces, was constituted on 4—5—30 with Lokahithaishi H. Nanjunda Raj Urs, Retd. Amrita Mahal Superintendent, Mysore, as the Vice-Chairman, Dr. Bhishakchudamani,

Y. Lakshminarasimha Sastry, L.M.P., as the Honorary General Recretary and Dr. H. V. Savanur of Belgaum and Vidwan K. Sesha Sastry of Sringeri as the Joint Secretaries. In accordance with the resolution of the General Body, the fee for membership on the Reception Committee was fixed at Rs. 5. Those who paid Rs. 10 or more were classed as Donors and those who paid Rs. 50 or more were treated as Patrons. It is a matter for pride that Ayurvedists and Allopathists, men and women, Hindus as well as Musalmans readily supported the cause by enlisting themselves under one or the other of these classes. Apart from the qualification by payment, some enthusiastic workers were also enrolled as the Honorary members of the Reception Committee. On the date of the Conference, the number of ordinary members was 273, of Donors 102, of Patrons 19. There were 10 honorary members.

Since the Conference was invited on behalf of the Karnataka, the membership on the Reception Committee was confined to Karnatakas, and only the outsiders were treated as Delegates, whose fee per head was Rs. 3, according to the rules of the Mahamandal. The Delegates to the Conference numbered 105.

The business of the Reception was left to the management of a Committee, which met ordinarily once a month to note the progress made and to lay out further programme. The Chief Executive body was the working Committee which co-ordinated and consolidated the work of the several Sub-Committees appointed to be in charge of the various departments of the Conference work and consisted of the Honorary General Secretary, the two Assistant Secretaries and



Rajakaryapravina Sriyut P. G D'SOUZA, B A ,B.L.
(Member of Council with the Government of
H. H. The Maharaja of Mysore)
Who opened the Conference.

the secretaries of the sub-committees. The Reception Committee would meet once in a quarter to ratify the business of the Managing Committee. The work of the Conference was divided into 9 sections, Finance, Exhibition, Publication, Entertainment, Decorations and Assembly, Service, Sanitation; in addition, two other committees came into being at the time of the Conference, one to judge the essays and writings presented at the several Parishads and the Exhibition and the other to judge the drug and medicine exhibits. The honorary General Secretary was the Chief Executive Officer, responsible for the whole organization. He was assisted by the two Assistant Secretaries, Mr. K. Sreepadachar and Mr. N. Nagesha Rao, who attended to the office work in additton to their duties on their sub-committees.

The Reception Committee later requested the Vice-Chairman, Lokahithashi H. Nanjundaraj Urs, to accept the office of the Chairman also in view of the fact that he had borne the full responsibility from the beginning and he was kind enough to accede to the request.

Appeals for co-operation.

The first move in this direction was a deputation by the Karnataka Ayurveda Mandal to the Dewan of Mysore at Mysore. Next the same body sent an appeal to the Government of His Highness the Maharaja of Mysore, requesting them to grant a substantial donation for the Conference. A similar appeal was submitted to the Government by the Reception Committee, praying for their liberal patronage by sanctioning a suitable donation and the use of the Mysore Dasara Exhibition Buildings and by permitting their officers, whoever willing, to

render their honorary services without prejudice to their legitimate duties. Next we submitted an appeal to His Highness the Maharaja of Mysore and another to His Highness the Yuvaraja of Mysore to favour the Conference with their patronage. Individual letters of request were sent to the several Mathadhipathies in the Karnataka. We restricted our appeals for financial help to the Karnataka. Appeals as many as 10,000, were addressed in Kannada, English and Sanskrit to various popular bodies in Mysore—District Boards, Municipalities, Village Panchayats and co-operative institutions, to the Mysore Vaidya sangha and to individual vaidyas and sympathisers throughout the Karnataka.

In addition, the working Committee arranged to send some energetic gentlemen to visit important places in Karnataka to canvass public sympathy and co-operation. Messrs N. Nagesha Rao and K. Sreepadachar, visited Bangalore and there organised a local Committee under the distinguished guidance of Dr. C. B. Rama Rao, the President of the Karnataka Ayurveda Mandal with Vaidyavara K. Sesha Iyer as the Secretary. Mr. K. Sripadachar paid visits to Davangere, Hubli and Belgaum. The Honorary General Secretary and the two assistant Secretaries visited Nanjangud and did some good work there with the co-operation of Bhishagratna B V. Pandit, the local popular Vaidya. Messers. K. Venkataswami Iyer B.A., B.L., Advocate, Nanjangud, B.V. Pandit and the Honorary General Secretary visited Chamarajanagar and made a fairly good collection with the help of the local Amildar and some of the leading gentlemen. Mr. B. V. Pandit and Mr. N. Nagesha Rao paid a visit to Hassan, The General

Secretary paid his respects in person to His Holiness the Vyasaraya Mutt Swamigal at Sosale and visited T. Narasipur. Dr. H. V. Savanur of Belgaum, one of the Joint Secretaries, worked in his own place. The other Joint secretary, Pandit K. Sesha Sastry, had a long tour in the Karnataka Districts. Pandit Tatwawadi Chikka Subbannachar, Nandi, Kolar District, as the Secretary of that District, did some good work at his own cost. Bhisak Pandit Masthan Saheb represented our cause in the Chitaldrug District. The collection work in the City, specially in the merchant classes, was undertaken by a Committee of influential gentlemen Dharmaprakasa Sowkar D. Banumiah, Rajasilpi Visarada Rao Bhadur B Subba Rao, Lokahithaishi H Nanjundaraje Urs, our worthy chairman and Mr. C Narasimhiah, one of the leading advocates of Mysore, assisted by Vidwan B. V. Venkatesa Sastry. The collection in other quarters was undertaken by Messrs K. Sreepadachar, S. N. Pandit, Pandith Chandrabhan Singh and Pandit Gopalkrishnavadhani. In addition, several other gentlemen in the moffusils had been requested to make collection on behalf of the Reception Committee.

Response to our appeals

The response to our appeals was rather poor at the beginning. Nor was it as universal as was expected. The chief reason was the unexpected wave of political and economic upheaval that passed over India as a consequence of which the country was subjected to a political and economic strain unprecedented in her history and the Karnataka could not but have its due share in the struggle. Naturally a major portion of the burden fell on Mysore and we Mysoreans take it a pride that she has borne it with all pleasure and honour.

Among the Mathadhipathies that were pleased to lend us their moral and material support may be respectfully mentioned, Their Holinesses, the Jagadguru of Sringeri, the Swamigal of Vyasaraya Mutt, the Swamigal of the Mysore Parakal Mutt, the Mahantji of Tirupathi and the Gurus of the Jain Mutt of Sravanabalagola and the Veerashiva Mutt of Marigala. Their Prasada carried us right through our work and to them all the Reception Committee owes its homage.

His Highness the Maharaja of Mysore and His Highness' Government, who have always evinced a keen interest in the progress of the Ayurveda in Mysore, were gracious enough to respond to our appeal by their liberal patronage, which gave us a good cheer forward at a time when we had been overtaken by a pessimism on account of the unforeseen developments in the country already referred to. His Highness' Government were also pleased to lend us the use of the Exhibition Buildings—the ideal site from the point of view of space, sanitation and convenience, and to permit Government officers to render honorary services in connection with the Conference without prejudice to their legitimate duties. This last item of favour of Government was more valuable than their actual monetary help, since it enabled us to secure the honorary services—most sincere and willing without exception—of some of the Educational officers in the Mysore City to whom we owe our success in a very large measure. The Reception Committee deeply appreciate the honour done by Government to the President of the Conference, Mahamahopadhyaya Kaviraj Gananatha Sen Sharma, Saraswathi, Vidyasagar Pranacharya, M.A., L.M.S., of Calcutta, in treating him as a State Guest.

Special mention must be made of the two premier Co-operative institutions of the Mysore City, viz, the City Co-operative Society and the City Co-operative Bank. each of which made a princely donation. Some of the other Co-operative institutions in the state took up their example and subscribed what they could. The Apex Bank at Bangalore and the Krishnaraja Co-operative Society in Mysore were chief among them. All the District Boards and many municipalities in the state have been kind enough to respond to our appeals in a veıy liberal manner. We must stop here to make a special mention of the Mysore City Municipalıty and the local Vaidya Sangha.

Exhibition

This was one of the most essentıal branches of the Conference work from the professional point of vıew, its object, as is well-known, being to create a healthy spirit of emulation, to encourage a scientific research and to bring to light many a hidden viıtue. With this end in view, in addition to independent stalls open to any exhibitor, provision had been made for a special section to exhibit doubtful drugs—mineral, vegetable and animal—with facilities for a comparative study of place, property and identification. A special court had been reserved for exhibits from the various Ayurvedic institutions—schools Colleges and Hospitals. Anotheı court was opened to receive Charts, Models and Sketches on Health and Hygiene and Statistics of professional interest. Prızes and Medals were offered to exhibits of exceptional meıit.

Circulars in Sanskıit, English and Kanada were addıessed to individual vaidyas and institutions throughout India, Burma and Ceylon, giving full details as to

the nature, scope and conditions of the Exhibition. The fact was also widely advertised in the leading papers of India, Burma and Ceylon, both in English and vernaculars. A Reservation fee of Re. one was charged to each exhibitor and the exhibitors were given all facilities they required. This section owed its success to the indefatigable energy of Mr. N. Nagesa Rao, assisted by his colleagues on the sub-committee.

Entertainment

This section was left to the able charge of Bhishagratna B. V. Pandit of Nanjangud and his worthy colleagues. A memorandam dated 22-11-30 was sent along with appeals and invitations and found place in the leading news papers of India announcing free boarding and lodging to all delegates and Reception Committee members coming outside. Two orthodox common messes had been arranged, one in the North Indian style and another in the South Indian style in the premises of the Exhibition Buildings which could accommodate as many communal groupings as were wanted. Private kitchens were freely supplied in the Exhibiution Buildings and the Nanjaraja Bahaddur Choultry. Arrangements had been got up to accomodate Jain guests in the Jain Boarding Home, Mysore and the Veerasaiva guests at the Kabbahalli Channabasappa's Veerasaiva Asrama, Mysore. It must be thankfully acknowledged to the credit of the Committee and its resourceful leader, Mr. B. V. Pandit that the guests had comfortable and timely dinners and refreshments and could command health and energy enough to spend sleepless nights over the crowded programme of the Conference.

Accommodation

Reference has already been made to the kindness of Government in having lent us the use of the Dasara

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Sriyuth Lokahithaishi H NANJUNDARAJ URS,
(Retired Amrithmahal Superintendent, Mysore.)
Chairman of the Reception Committee.

Exhibition Buildings which could accommodate the two styles of messes, the Exhibition, and the Assemblies. Our trouble and cost were to a large extent minimised by the excellent arrangements for light, water, scavenging and baths that were already available there. Government had been pleased to favour us further by accommodating the several Sectional Chairmen in the New Indian Guests' Quarters and the President Dr. Gananathasen in the "Padmalaya." We owe to the courtesy of the respective authorities the use of the Maharaja's High School, the Gundlu Pandit Laxmanachar's Ayurvedic and Unani College and the Nanja Raja Bahaddur Choultry.

The healthy locality and the extra sanitary condition and the ideal environment of these palatial buildings completely relieved us of our anxiety at a time when the city was subject to bad infection, though just then going down.

The Sanitary and Health arrangements under the good care of Mr. Anantharamiah, M A., Assistant Professor, Maharaja's College, Mysore, and his collegues were excellent.

Provision had been made for a Hospital Section under the efficient charge of Mr. M. R. Venkatarama Pandit of the Government Ayurvedic Hospital, Mysore and the personal superintendence of the Honorary General Secretary. We are glad to report that the bright atmosphere of the Conference was not marred by any case of serious illness, though there were one or two cases of bad accidents, where the aid given proved very effective.

Papers.

This item was left to the able charge of a sub-committee under the guidance of Bhishagratna Palyam

Venkatachala Pandith, assisted by Mr. M. Lakshminarasimhiah, M A. The papers to be read and the discussions there on were grouped under four sections:—The Dravya Sambhasha Parishad, the Chikitsa Sambhasha Parishad, the Rasayana Sambhasha Parishad and Samanya Sambhasha Parishad.

The section of the Dravya Sambhasha Parishad was intended to deal with papers and invite discussions on doubtful drugs—their property, therapeutical value, clinical observations and the demonstrations thereon. The second Parishad, that of Chikitsa, concerned itself with problems connected with Chikitsa or treatment—physiological and pathological functions of the various organs of the body in particular diseases, methods of treating them in the several parts of the country and statistical records thereof and the general principles of Ayurvedic treatment such as the Tridosha Theory. The Rasayana Sambhasha Parishad, as its title indicates, discussed the papers on the Rasatantra or Chemistry of Ayurveda,—processes of purification of mineral drugs, differences in the preparation of medicines and a comparative estimate of the various methods of preparation obtaining in the several parts of the country. The Samanya Sambhasha Parishad dealt with essays on the general principles and technique of Ayurveda.

Six gold medals, later increased to eight, were offered by the Recinepto Committee for the best papers. Six papers were read and discussed at the Dravyasambhasha Parishad, eighteen in the Chikitsa Sambhasha Parishad and twelve papers in the Rasayana Sambhasha and the Samanya Sambhasha Parishads. Bhishagratna Palyam Venkatachala Pandit, Proprietor,

Seetha Raghava Vaidyasala, Mysore, offered a money prize of Rs. one hundred for the best essay on the Tridosha Theory and its bearing on the cardinal principles of Indian Philosophy.

Service

All the Committees connected with the several departments of the Conference work owe their entire success to the ready and willing services of the volunteer corps under the selfless leadership of Mr. S. V. Krishnaswamy Iyengar, M.A.,B.L., Superintendent of the Intermediate College, Mysore, assisted by his young and enthusiastic colleagues, Messrs G. Hanumantha Rao, M.A., T. Krishnamoorthy, M A., B.Sc., M. V. Jambunathan, M.A., B.Sc., P. Subbanarasimhiah, M Sc., The volunteer corps consisted of Rovers and students of the Maharaja's College and the Intermediate College, Mysore and students of the Government Ayurvedic and Unani College, Mysore and a few private gentlemen. The services of this body won the appreciation of the guests, one and all. The decorations and the arrangements for the several Assembly Meetings were left to the resourceful care of Mr. N. Kasturi, M.A , B.L., Lecturer, Intermediate College, Mysore and Ayurveda Vidwan, Mr. B. S. Ramakrishniah.

ELECTION OF THE PRESIDENT AND THE SECTIONAL CHAIRMEN

In accordance with the procedure laid down in the rules and regulations of the All India Ayurveda Mahamandal, the Reception Committee was entitled to choose one of the seven names received from the central Working Committee and accordingly their choise fell worthily on Mahamahopadhyaya Kaviraj Dr. Gananath

Sen Sarma, Saraswathi, Vidyasagar, Pranacharya, M.A., L.M.S , of Calcutta. The Reception Committee was equally fortunate in securing Dr. P. Subba Rao, B.Sc., Vice Chancellor of the Andra Ayurvedic Academy, Cocanada, to open the Exhibition, Pandit Narayana Shankar Deva Sankar Sastry, Pranacharya, Ahamadabad to preside over the Rasayana Sambhasha Parishad, Dr. Maskar, M.A., M.D., D Ph., Halfkine Research Institute, Bombay, to preside over the Dravya Sambhasha Parishad, Ayurveda Bhushana Captain Pannikar L.R.C.P , M.R.C.S., Principal, Ayurvedic College, Colombo, to guide the deleberations of the Chikitsa Sambhasha Parishad and Ayurvedacharya Pandit Sivasarma of Lahore to guide the deliberations of the Samanya Sambhasha Parishad. The Reception Committee were able to secure the valuable services of Rajakarya Praveena Sriyut P.G. D'Souza, B.A , B L., Member of Council with the Government of His Highness the Maharaja of Mysore, to open the Conference.

Reference has already been made to the fact that the Karnatak Ayurveda Conference held at Dharwar in December 1929 had resolved to hold the next Conference at Mysore. Accordingly this Conference was intended to come off on the 29th December 1930 under the distinguished presidentship of Dr. S. Venkoba Rao, B.A., B.M.D. Apothecary, Retired Head-Master, Govt. Ayurvedic College, Mysore, Bangalore.

Invitations

The attention of the leading vaidyas and sympathisers throughout the country had already been drawn to the Conference and its several activities by individual letters, circulars and advertisements in papers. It only

remained to announce the date and the programme of the Conference and to issue formal invitations. At the request of the Reception Committee, some leading vaidyas in the various parts of the country had favoured us with lists of vaidyas and sympathisers who deserved invitation. The long list sent by Pandit Sukharamdas T. Ojha of Karachi was very comprehensive. Printed invitations in Sanskrit and Kannada, as many as nearly 8000 were addressed to the members of the Reception Committee, Donors, Patrons, Delegates and other leading Vaidyas and sympathisers throughout India, Burma and Ceylon. Some unaddressed invitations were sent to the Heads of Ayurvedic Institutions for distribution among the members of the staff who might have escaped our notice. We regret that some of the letters sent returned to us for want of correct addresses. With the best of our attention, we are sure there were some sad omissions for which we express our deep regret

Arrival of Guests and the President

Most of the Delegates and the Reception Committee members from outside had arrived at Mysore by the evening of the 26th. Our volunteers, who could be conspicuously recognised by their Khadi Flower Badges, under the ready leadership of Messrs T. Krishnamurthy, M A, B.Sc. and M. V. Jambunathan, M.A., B.Sc, Lecturers, and Rovers of the Mysore University, promptly were in attendance at each incoming train since the 24th, received the guests and quartered them in their camps; by means of the "Luggage Passes" got up for the purpose, the luggage parcels of the guests were duly delivered to them at their camps without delay or loss,

The President-elect was according to his previous programme due at Mysore on the morning of the 27th. But we got a message from his Madras camp about 9 p m. on the 25th, that he would be arriving by the very next mail, i.e. at 12 noon on the 26th. This change meant a heavy addition to our other unforeseen engagements that pressed on our attention at the eleventh hour. Early next morning, printed circulars were addressed to individual Reception Committee Members, important officers and leading merchants and lawyers in the city and were also broad-casted in the camps of the Delegates and in the City. The printer's promptness and Volunteers' quickness stood us in good stead.

By about 12 noon, the Mysore City Railway station platform was ringing with the noise of the crowds who had gathered there to catch the first glimpse of the great Mahamahopadhyaya of all-India fame. Reception Committee members, local and outside, Delegates and the leading citizens of Mysore had all gathered to do honour to the distinguished guest and through him, to pay their homage to God Dhanvanthari Himself. It was a grand scene of mutual greetings, introductions, talks and cheers. The President of the Reception Committee, the Honorary General Secretary, the two Assistant and Joint Secretaries, the members of the Working Committee and the Sub-committees and a whole troop of Volunteers, were all in prompt attendance at the appointed hour.

Precisely at 12-15 noon the Bangalore Mail train steamed in; and the searching eyes of the gathering caught the sight of the noble Bengalee figure alighting from one of the first class carriages in the learned

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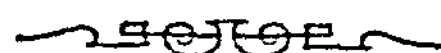
Sreeman
Lokasevanirata Amble Annaiah Pandit,
The Patron of Ayurveda
in the Mysore State



Vaidyaratna
Gundlu Pandit Lakshmanachar,
The donor of the Mysore Ayurveda and
Unani College Buildings.

company of Captain G. Sreenivasa Murthy and Dr. Laxmipathi of Madras. The first impression of the distinguished guest was that of a grand and noble figure, of a masterly personality, expressive of a great genius, ripe experience and profound scholarship, a true embodiment of Oriental culture and a faithful picture of a great Nationalist in dress as in thought with a Gandhian simplicity always a sure indication of the greatness within. He was garlanded by the Chairman of the Reception Committee and after brief introductions, was conducted with due honours to the car waiting outside and was escorted to "Padmalaya" by the President and the Honorary General Secretary.

We don't wonder if the sudden change in the President's programme put him to any personal inconvenience. Anyway, as it turned out to be, it was a blessing to us that he was almost a day earlier to be able to allow us the benefit of his valuable counsel about the conduct of the Conference.



THE ALL INDIA AYURVEDIC CONFERENCE,

THE 21st SESSION OPENS



Thanks to the courtesy of the City Muncipal Council, the Rangacharlu Memorial Hall, Mysore, was fixed up for holding the opening session of the Conference. The hall, grand and beautiful by itself, looked more so with flags, buntings and evergreens. The cloth posters in colours, kindly lent by Vaidyaraj Pandit Sukharamdas T. Ojha of Karachi and posted in prominent places on the walls, attracted the assembly by their beauty and instruction. A little before the appointed hour the Conference Hall was filled with Members of the Reception Committee, local and outside, Delegates and distinguished visitors.

At about 8-30 a.m on the 27th, the President elect, accompanied by Rajakarya Praveena P. G. D'Souza and the Chairman of the Reception Committee, arrived at the hall by a car, tastefully decorated, from his camp at 'Padmalaya.' The Palace Band which was then in attendance striking a note of welcome, the distinguished guest was received at the entrance by the Chairman of the Reception Committee, the Deputy Commissioner and the President of the City Muncipality.

Exactly at 8-30 a m. the proceedings commenced with an invocation in Hindi sung by the girls of the Maharani's Middle School and a wel-come recitation in Sanskrit and Kannada. Lokasevaniratha Amble Anniah Pandit, the grand old Vaidya of Mysore, requested Rajakarya Praveena P. G. D'souza to open the Conference. He

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Sjt T Krishnamurthy, M A , B Sc
(Int College, Mysore)
Secretary, Accomodation Section.



Sjt. M. Ramaswamy,
(Vice-President City Mucl Council, Mysore)
Chairman, Accommodation Section.



Dr. Ramakrishna Rao, L.M.S.
(Principal Govt Av & U. College, Mysore)
Chairman, Medical Aid. Section.

rose amidst cheers and delivered his inspiring address and declared the Conference open. Then the Chairman of the Reception Committee, Lokahithaishi H. Nanjunda Raja Urs, read his welcome speech and formally proposed Mahamahopadhyaya Kaviraj Gananathsen Sarma Saraswati to take the Presidential Chair at the 21st Session of the All India Ayurvedic Conference.

The proposition was seconded in Kanarese by Capt. G. Srinivasamoorthy, B.A., B.L., M.B.C.M., Principal, Government School of Indian Medicine, Madras, and supported in Telugu by Dr. A. Lakshmipathy, B.A., M.B.C.M., Proprietor, Andhra Ayurvedic Pharmacy, Madras, in Tamil by Pandit Doraswamy Iyengar, Ex-Secretary of the Ayurveda Mahamandal, Madras, in Sanskrit by Vaidyapanchanana Krishnasastry Kavade, B.A., Poona, Ex-President of the Mahamandal, in Marathi by Vaidyapanchanana B. V. Digwekar, M.A., L.LB., M.Sc., of Jabbalpore, in Gujarathi by Vaidya Chunilal Revashanker Pandya, Baroda and in Hindi by Professor Sivasharma, of Lahore. The proposition having been unanimously approved by the whole assembly, the Mahamahopadhaya took the chair amidst great rejoicings.

Letters and Telegrams received from the following gentlemen, regretting their inability to attend the Conference and conveying their best wishes, were read.

Letters of Sympathy from:—

1. Amin-ul-mulk Sir Mirza M. Ismail, Kt., O.B.E., C.I.E., Dewan of Mysore, Camp London.
2. Rajasabhabhushana K. R. Srinivasa Iyengar, Retired member of Council, Bangalore.

3. Srijuth Lakshmi Sankar Radakrishna Sastri, Principal, U.P. Ayurvedic College, Patna.
4. „ Amritalaldas, Kavya Tirtha and Kavi Bhushana, Principal, Ashtanga Ayurveda Vidyalaya and Ayurvedic Arogyasala, A. C. and Hospital, Rajadinendra Street, Calcutta.
5. „ Tahilram Giridhardas, 110, Nagadevec Street, Bombay.
6. „ Kaviraj Romoli Mallich, Principal, Maharaja Kasimbazaar Govinda Sundari Fiee Ayurvedic College, Calcutta.
7. „ Nori Ramasastry, Principal, Sri Venkateswara Ayuiveda Kalasala, Bezwada.
8. „ M. K. Narayana Pilley, Retired Chief Physician, Govt. Ayurvedic Hospital, Trivandrum.
9. „ S. Venkata Krishniah, B.A., B.L. President, Mysore Provincial Co-operative Apex Bank, Bangalore.
10. „ Vaidyaraja Fatte Singhji Vibhaji Jadeja, Karachi.
11. „ Dr. K. R. Kini, Mangalore.
12. „ K. A. Raghavan Pillay, Trivandram.
13. „ Thrimbaka Ramachandra Apte, Poona.
14. „ Sii Jagadguru Rambhapuri Mahasamsthanam, Balehonnur.
15. „ Vaidya Iswardas Chularam Shaima, Mirpur khas, Sind.
16. „ Kaviraj Pratapasimha, Hindu University, Benarese.

Telegrams of sympathy from :—

1. Srijut Gnanendranatha Sen, Haridwar.
2. „ P. S. Warier, Kottakal, Malabar.
3. „ Raji Pandhya Hirji Jivaram, Bombay.
4. „ Raja Vaidya Rameswara Sastry, Gwalior.
5. „ Vidwan K. Seshasastry, Sringeri.
6. „ Narendra Kavyathirtha, Comilla, Assam.
7. „ Haribab Sharma, Rangoon.
8. „ Kaviraj Purnachandra Sastry, Balotra, Jodhapur State.
9. „ Vaidyaraj Anantha Yagneswara Joshi, Poona
10. „ Lakshmi Ramswami, Jaipur.
11. „ Raghubiradayan Bhat, Fizabad, Bengal.
12. „ Vaidya Sastry Sohanlal Nanda Kishori, Mutra.
13. „ Kaviraj Purnachand Bhat, Puri.
14. „ Pandit N. Manjiah, Thirthahalli.
15. „ Dr. Popat Prabhuram, Bombay.
16. „ Damodardas Vaidya, Delhi.
17. „ Banwarilal, Delhi.
18. „ Vaidya Prasadlalji, Cawnpore.
19. „ Raja Vaidya Sharma, Ahamadabad
20. „ K. T. Setty, Kadur.
21. „ Vaidya Vasudeva Mulshanker, Ahamadabad.
22. „ The Secretary, Bombay Varnashrama Sangha, Bombay.
23. „ The Maharastra Vaidya Sangha, Bombay.
24. „ Vaidyaraj Sivadayal Sahugupta, Misrik, Bengal.
25. „ Rasavaidya Manishanker Motiram, Vaidya Sabha, Ahamedabad.

26. ,, Surendra Mohan, Lahore.
27. ,, Jagal Kishore Sastry, Cawnpore.
28. ,, Vaidya Visharada Hirlekar, Amaravati. U.P.
29. ,, K. A. Venkatachala Sastry, Sivaganga.
30. ,, Ravanadhya, Dhrangadhra, Kathiawar.
31. ,, Vaidya Parameswara Pillay, Trivandrum.

The Mahamahopadyaya, who was garlanded by the Chaiıman of the Reception Committee, rose amidst cheers and delivered his masterly address in Sanskrit laying out the lines on which the ıevival and rejuvination of the ancient science might proceed. The next item on the Agenda, theelection of members of the Subjects Committee, was postponed to 2 P.M. as it was rather late in the noon. With three cheers to His Highness the Maharaja of Mysore, and shouts of 'Dhanvati ki jai', the proceedings for the morning came to a close.

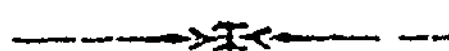
THE PROGRAMME.

27—12—30.

8-30 A.M. to 11-30 A.M.	(a) Opening of the Conference by Rajakaryapraveena P. G. D'Souza, Member of Council, Govt. of His Highness the Maharaja of Mysore, Bangaloıe.
	(b) Address by the Chairman of the Reception Committee.
	(c) Presidential Address.
2-30 P.M.	Election of Members for the Subjects Committee.
3 P.M. to 4 P.M.	Opening of the Exhibition by Dr. P. Subbrao, B Sc., F.C P S, President, Andhra Ayurvedic Academy, Cocanada.

4 P.M. to 6 P.M.	Rasayana Sambhasha Parishat, presided over by Sriyut Narayana Sankara Devashanker, Pranacharya, Ahamedabad.
8-30 P.M. to 2 A.M.	Subject Committee.
28—12—30.	
8-30 A.M. to 11 A.M.	Dravyasambhasha Parishad under the Chairmanship of Dr. K. S. Maskar, M.D., M.A, B.Sc., D Ph., D.T M. & H, Haffkine Research Institute, Bombay.
2-30 P.M. to 5-30 P.M.	Chikitsa Sambhasha Parishad with Capt. Panikar, L.R C.P, M.R.C.S, Principal, Aurvedic College, Colombo, as Prsesident.
6 P.M. to 7 P.M.	Lantern Lecture on Health and Hygiene by Bhishagratna Dr. Lakshmipathi, B.A., M.B.C.M. Madras.
8 P.M. to 2 P.M.	Subjects Committee.
29—12—30.	
8 30 A.M. to 11 A.M.	Samanya Sambhasha Parishad under the guidance of Piofessor Siva Sharma of Lahore, and the Hon: General Secretary.
2 P.M. to 4-30 P.M.	Meeting of the Subjects Committee.
5 P.M. to 8. P.M.	Karnataka Ayurvedic Conference under the presidentship of Dr. S. Venkoba Rao, B.A., B M.D., Apoth. Retired Head Mastei, Govt, Ayurvedic College, Mysore.
8 P,M. to 12 P.M.	Conference and its Conclusion.

PROCEEDINGS OF THE OPENING SESSION



1. Address by

RAJAKARYAPRAVEENA P G. D'SOUZA,

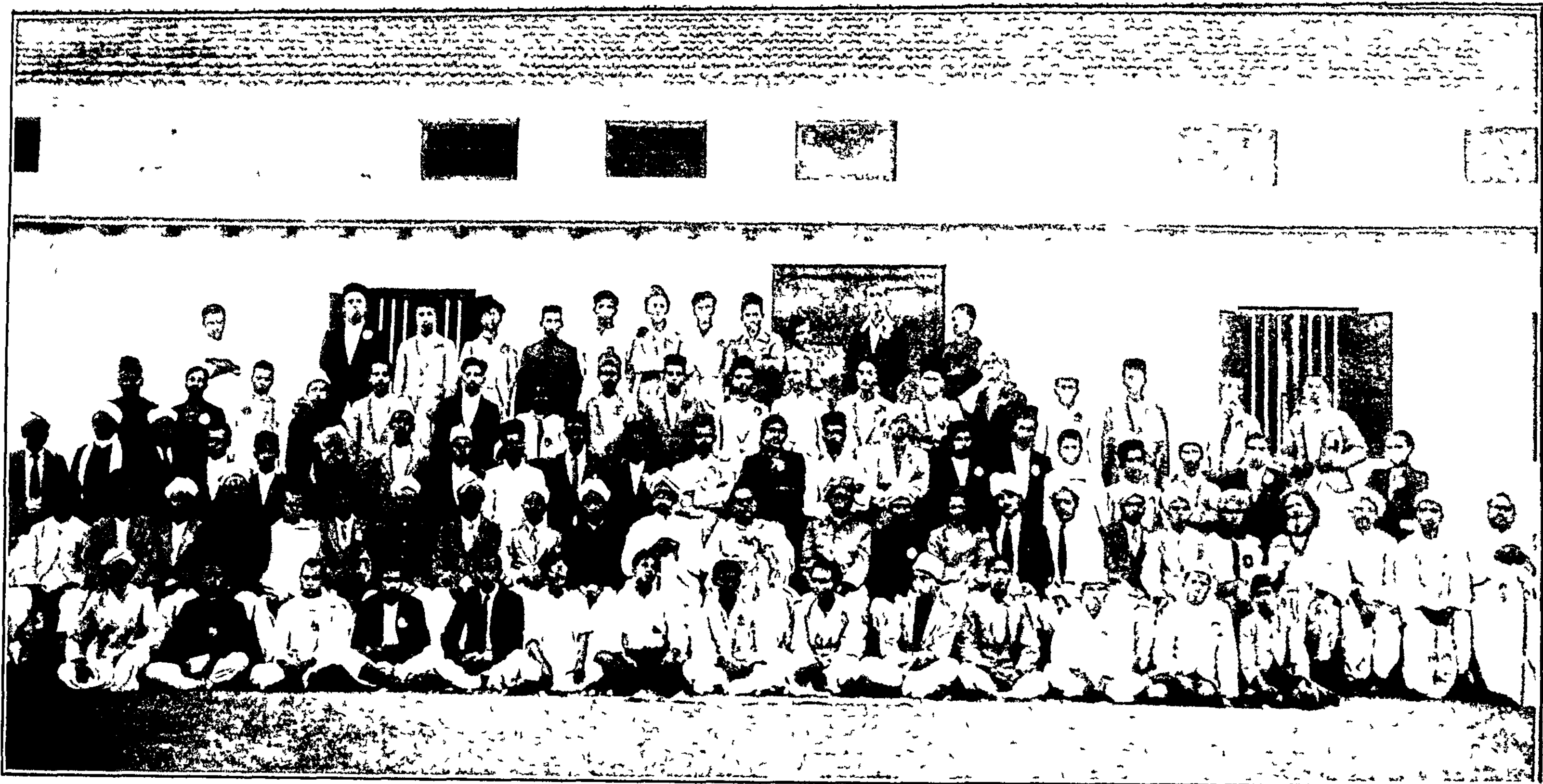
Member of Council to the Government of H. H. the Maharaja of Mysore.,

I consider it a great privilege to have been requested to open the All-India Aurvedic Conference. I value it all the more, as my education has all along been on lines that were not likely to bring me into contact with that marvellous heritage of cultuie and science which we have derived fiom ancient times. There is also nothing in my achievements to justify the great honour I have received at the hands of the followers of one of our greatest arts of the past that still continues to flourish with unabated vigour and provides the only means available to the great majority of the people in India for oveı-coming disease and suffering We, the people of the State, regard it as a great compliment that some of the most distinguished votaries of the art in India should have assembled here on this important occasion and signified theır appreciation of the humble efforts made here to keep this ancient torch of learning alive and apply it for the benefit of humanity and we extend a hearty welcome to you all.

It is not necessary for me to describe to an audience composed of persons who, all, by personal experience, know the great possibilities of this ancient system, the vast storehouse of literature and hereditary knowledge comprised in the domain of Ayurveda and how, in spite

The 21st All India Ayurvedic Conference and Exhibition, Mysore.

1930.



GROUP OF WORKERS AND VOLUNTEERS WITH—THE PRESIDENT and THE R. C. CHAIRMAN

(Details on the opposite page.)

1st row (*from left to right*).

Floor

Messrs 1. M. R. Venkataramapandit, Govt. Ayur. Hospital, Mysore. (Physician, in charge of the Medical Aid Section of the Conference). 2. Channakeshava Sastry, Ay. College. 3. V. R. Gururajachar, M. C. Rover. 4. H. S. Subba Rao, M. C. Rover. 5. M. C. Shankerpandit, Ayurvdic College. 6. A. V. Sreekantiah, M. C. „ 7. B. S. Lakshmipathiah, M. C Rover. 8. N. S. Krishna Murthy, B.A., M. C. Rover. 9. Ramaswamy, M. C „ 10. M. S. Vasudeva Rao, M. C. Rover. 11. Somasundera Rao, M. C. Rover. 12. Narasimhiah, M. C. Rover. 13. Basappa, M. C Rover. 14. Brahmanya, Student.

2nd row (*from left to right*).

Sitting.

Messrs. 1. Pandit Chandrabansingh, (Proprietor, Satyanarayana Vaidya Sala, Mysore.) 2. M. V. Venkatasubba Rao, (Clerk, Conference Office). 3. Channagiriyappa, Ay. Hospital. 4. Biligiri Iyengar, Ay. Vidwan, (Govt. Ayurvedic Hospital, Mysore). 5 Gopalakrishna Avadhani, Ayurveda Vidwan, (Proprietor, Ganesha Vaidyasala). 6 T. Krishna Moorthy, M A., B.SC., (M. C Rover & Lecturer, M. C.) 7. B S. Ramakrishniah, (Manager, City Co-operative Bank, Mysore). 8. P. Subba Narasimhiah, M.Sc. (M. C. Rover and Lecturer, M.C.) 9. G. Hanumantha Rao, M.A., (M. C. Rover and Lecturer, M. C.) 10. M. Lakshminarasimhiah, M.A., (Lecturer, Maharaja s College.) 11. Sahukar Dharmaprakasa, D. Banumiah, Chairman of the R. C. Finance Committee. 12. **M. M. Kaviraj Gananathasen**, M.A., L.M.S., Saraswathi, Vidyasagar etc., President. 13. Lokahitaishi **H. Nanjundaraja Urs,** (Reception Committee Chairman). 14. Bhishagchudamani **Dr. Y. Lakshminarasimha Sastry**, L.M P. (Hon. General Secretary) 15. N. Nagesha Rao, M.A., Lecturer, Inter College (Secretary, Exhibition Section). 16. Kaviraj K. A. Chittiyanna, Government. Ayurvedic Hospital. 17. Vidyasastry, K. N. Rama Iyer, Ayurvedic Hospital. 18. S. V. Krishnaswamy Iyengar, M.A , B.L., Superintendent, Intermediate College, Mysore. (Rovers Chief & Chairman Volunteer Corps). 19. K. Sreepadachar, M.A , Govt. High School. (Assistant Secretary) 20. M. V Jambunathan, M.A., B.SC, Tutor, Int. College. (Volunteers' Captain) 21. Swami Devananda Rasavaidya, Karachi. 22. Subbramanyayya, B SC., Press Correspondent. 23 Subba Rao, Press Correspondent. 24. N. Nagesha Rao, Nanjangud.

3rd row (*From left to right*).

Standing

Messrs. 1. K S. Venkatasubban, B.A., L.T, (Govt. Training College, Mysore) 2. 3. Sadasiva Sastry, Gymnasium Instructor, M. C. (Conference Health Section). 4 K. Anantha Ramiah M.A., (M. C. Rover) Prof. of English, Maharaja's College. 5. Upadyaya, Ayurvedic College. 6. Sreekantapandit. 7. Sivapparadyha, Student. 8. Narasimhiah, Ay. College. 9. K. Nagarajachar. 10. M. Ramaswamy, Ay. College. 11. R. V. Subrahmanyam, Ay. College. 12. M P. Nanjunda Sastry, Ayurvedic College. 13. Gururaja Rao, M. C. Rover. 14. Rajasekara Setty, M. C Rover. 15. Siddappa, M. C. Rover. 16. Krishna Sastry, Ay. College. 17. B. Narayanaswamy, Ay. College 18. Venkataraman Sharma, Ay. College. 19. Namkal Rao, Ay. College. 20. Achuthasamy, Ay. College. 21. Sampatha Iyengar, Ay. College 22. N. Narayana Swamy.

4th row. (*From left to right*).

Standing.

Messrs. 1. Swamynatha Sastry, Typist. (Ayurvedic Conference Office). 2. K. Dhanapala Setty, M. C. Rover. 3. M. Sreekantiah, M. C. Rover. 4. N. Nanjappa, M. C. Rover. 5. L. Venkataramiah, M. C. Rover. 6 M. C. Dheersingh, Ayurvedic College. 7. K. Nagiah, Student. 8. Phalakshiah, Ay. College. 9. M. Sesha Iyengar, Ayurvedic College. 10. Sreenivasa Raghavachar, Ay. College. 11. Thirumalachar, Ay. College. 12. Rudrappa, M. C. Rover. 13. Dasara Exhibition Stores Keeper. 14. Rangasamiengar, M. C. Rover. 15. Ranga Rao, Ay. College. 16. Venkateshiah, Ayurvedic College. 17. Venktanaranappa, M. C. Rover. 18. J. P. Krishnaswamy, M. C. Rover.

5th row. (*From left to right*).

Standing

Messrs. 1. H. K. Sreenivasa Rao, B.A., M. C. Rover. 2. Ramaswamiah, Ay. College. 3. Sreenivasamoorthy, Ay. College. 4. Swami Rao, M. C. Rover. 5. Ayyanna, Ay. College. 6. B. Sreenivasamoorthy, B.A., M. C. Rover. 7. N. K. Narasimhamoorthy, B.A., M. C. Rover. (Press Correspondent.) 8. S. Ramanujan, B.A., Troop Leader, M. C. Rover. 9. S. Das, Medical College. 10. T. K. Krishna Iyengar, M. C. Rover. 11. K. Narasimhiah, M. C. Rover. (Sevasangha). 12. M. S. Ranganatha Rao, M. C. Rover.

of want of adequate encouragement, systematic depreciation and contrast with some of the marvellous achievements of modern medical science derived from Western countries and the leaning towards it of the bulk of our educated people under the influence of the ideas imbibed by us by means of modern scientific education, the system of Ayurveda has now begun again to throb with new life and earned the admiration even of the most distinguished practitioners of opposite systems, by a revelation of remedies and curative principles unknown to the West.

At the same time, we, as patriotic Indians, cannot but admit that, though we have with us one of the greatest bequests that the past can make to any people, and we are ready to rhapsodize over its wonderful armoury in the conquest of disease, we show the utmost habitual indifference, if not some hostility, to it. As contrasted with this spirit, we have on the other side insistent demands for medical relief and medical education on Western lines and the result of this neglect is shown in the bad odour surrounding Ayurveda and the stoppage of progress due to inadequate encouragement and the reluctance of youths trained in modern science to take up its study and devote themselves to research.

It needs no demonstration that in spite of the multiplication of Hospitals and Dispensaries, the bulk of the medical relief derived by the people comes from the hands of persons accustomed to Ayurvedic and Unani forms of treatment. Such being the case, I cannot understand why our people should delay taking the necessary steps to provide these Ayurvedic and Unani dispensaries with physicians of proper qualifications and

in the absence of adequate Government encouragement, demonstrate their own faith in it by large contributions.

The development of Ayurveda in India is beset with many serious difficulties. Though we have now distinguished practitioners, whose cures seem almost miracles, the bulk of them cannot claim to have made any study of the science on which the art is based. Even when lakhs of rupees are spent on Medical Colleges devoted to Allopathy and the students have the most attractive careers before them, the complaint is constant that the expenditure is not adequate, that there are not sufficient facilities for research and the general training not up to the standard. In the case of the Ayurvedic system, until recently, all instruction was left to private agencies. The Universities and the authorities directing research showed little faith in the possibilities of any improvement in human knowledge by the cultivation of Ayurveda A feeling also prevailed that there was nothing very scientific in these systems and that they were all based on quackery. We have therefore little to wonder if this Cinderella among ancient sciences has found it more and more difficult to assert her own and band together amongst her followers great names prepared to enter the lists on its side against corresponding systems of other countries. There are no prospects of any remarkable advancement in this science unless Government are prepared everywhere to grant it full recognition and adopt special means for its encouragement. There are really no fundamental differences between the two systems, though some of the principles may not commend themselves to the other side. The primary test of the success of any system is by its results and though there

is a tendency to exaggerate every mistake, sufficient credit is not given to success where it has been accomplished and its achievements are not judged by the application of scientific methods but such judgment is influenced by a prejudice in regard to its non-scientific character. It is in this field that the educated men of our Universities can render the greatest help to clear away the atmosphere of prejudice and by persistent work and devotion, place within the reach of medical science new remedies and methods. It is imperative that every University should open a Department of Indian Medicine so as not only to place within the reach of persons intending to qualify themselves in it, the best training available but to carry on research in order to explore the possibilities of the Indian Systems of Medicine with a view to make them fully self-sufficient and efficient. If a proposal is made in any University to start a Chair for the purpose of carrying the research in some unexplored field of Archæology or Palæontology, there will be the utmost eloquent advocacy, though very often such investigations have resulted in nothing more than some fanciful additions to so-called science; but if it was proposed to establish a Chair of anicient Medicine or add a Department of Chemistry to investigate Indian drugs and Pharmaceutics, there will be at once a chorus of opposition implying that association of the University with such efforts is not consistent with its proper traditions.

The other step necessary to improve the system is that means should be devised to prevent untrained persons from following the profession. I am aware that in India many remedies are kept secret and form valuable family inheritances and any action of the kind I have

suggested may deprive suffering humanity of such treasures. But it cannot be denied that the freedom with which any person is allowed to undertake the treatment of disease is a grave evil. Such freedom and laxity are no doubt generally due to the want of faith in this system on the part of the authorities that be. It is necessary therefore to have some system of control. The training of Ayurvedic practitioners should be broadened and as far as possible, they should be familiar with the general principles of the ordinary sciences connected with medicine. The science of Ayurveda itself should be subjected to constant examination in the light of modern scientific methods and a new spirit of growth and vitality infused into it.

The policy of Government in regard to encouragement to be given to practitioners of this system requires to be liberalised. At present, such encouragement is left to local bodies and takes the form, I believe, as it does in this State, of some petty contribution. The work of such practitioners is not subject to proper supervision, at any rate, of persons who from their own knowledge can exercise much effective supervision. It may seem anomalous to have both Allopathic, and Ayurvedic and Unani Hospitals side by side in the same place but so long as Government are not prepared to prohibit the latter and admit that they command the confidence of a large section of the population, such a policy of indifference should give place to active promotion by according them ample recognition and financial help.

The other point requiring attention is the preparation of suitable text-books and the publication of the literature on the subject that is now found buried in some inaccessible

library or the house of some unknown savant. The knowledge contained in these ancient volumes should be re-examined in the light of modern science and research—I do not mean in any iconoclastic spirit, but with a view to unlock these great granaries of knowledge.

I have referred to many of the difficulties that are inherent in immediately providing adequate means of encouragement for the development of Ayurveda. When the majority of our Western educated persons, specially the practitioners of medicine, if not disposed to treat all such knowledge as rank heresy, look upon it with ill-disguised contempt, very little actual support from Government or local bodies can be expected. This is a field for private philanthropy. There is no form of charitable endowment likely to be so fruitful in its results as provision of funds and facilities for the improvement and development of this system. In this State, the large progress the system has made is due to the impetus given to it by private philanthropy. The imposing building in which the Ayurvedic and Unani College is located in this City of Mysore owes its existence to a private benefactor, himself an eminent practitioner. It is sad to reflect that he is no more with us but to his last day his one thought was how to develop and establish this ancient science in the State and it is a gratifying thought, among the other sad memories, that he lived to see the day, when his magnificent bequest found a local habitation and a new college was started in a building bearing his name.

We, the people of Mysore, thank you all for the honour that you have done us in choosing this great City for this annual Conference. The subjects you have

chosen have a wide range and I feel sure that the discussions will be a source of great knowledge and inspiration to the people here. I am glad to join such a band of devoted workers keeping this ancient lamp burning. You have my best wishes and of every patriotic Indian for the success of your great Mission.



2. WELCOME ADDRESS

BY

LOKA HITHAISHI H. NANJUNDARAJA URS,

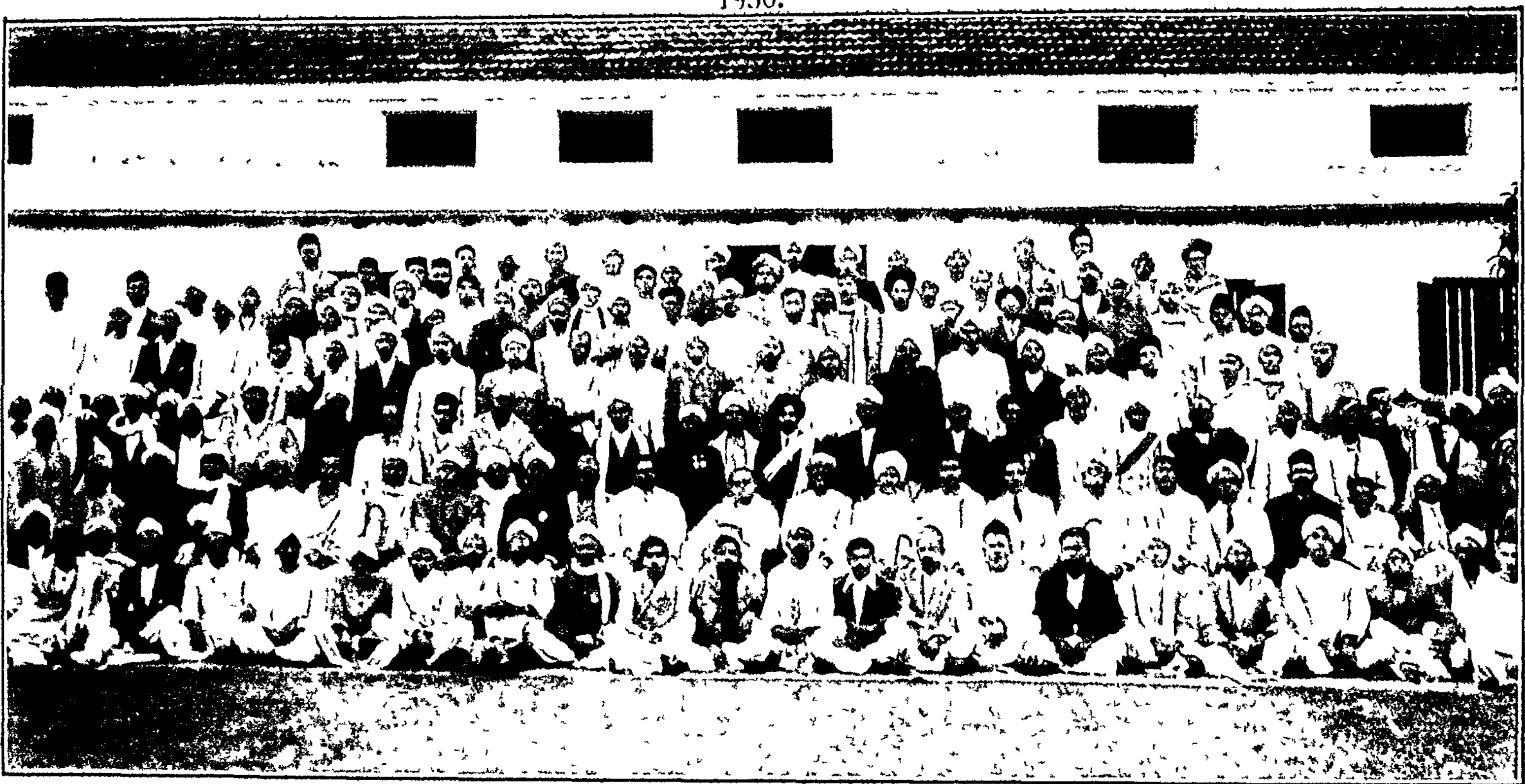
Chairman of the Reception Committee.

It is indeed with overwhelming feelings of joy and pride that I, on behalf of the Reception Committee, welcome you all Delegates to the Ayurvedic Conference. There are among you profound scholars, masters of the healing art, sincere well-wishers of Ayurvedic Science, who can well be the ornaments of any State. You have been all drawn together by your earnest and efficient devotion to our ancient and ever young medical science. You have come from long distances, braving the travails of a long journey, brushing aside all other engagements, in order to help forward the cause, so near to your hearts, by the healthy process of joint deliberation and mutual exchange of ideas. You are all animated by love and devotion to our Motherland. It is a great source of pride for us to welcome such a distinguished assembly.

On behalf of the Reception Committee, I welcome you to this beautiful garden city, basking under the benign Grace of Sree Chamundeswari Devi, protected by the loving care of our beneficent Maharaja, H. H, Sri Krish-

The 21st All India Ayurvedic Conference and Exhibition, Mysore.

1930.



GROUP OF DELEGATES AND R. C. MEMBERS with THE PRESIDENT and THE R. C. CHAIRMAN.

narajendra Wadiyar. I welcome you to this ancient land of Karnataka, resounding in history as a realm of art and music, the land that gave birth to the marvellous achievements of the Gangas, the Hoysalas and the Vijayanagar Emperors. In Mysore today, you will find enchanting relics of their pomp and splendour, of their palaces and temples. You will find also living representatives of all the ancient schools of Vedanta, great religious Heads of the Veerasaivas and Jains. Side by side with these great institutions trying to conserve and transmute the dynamic force of ancient Indian culture, you will also observe in this State, the fearless application of modern scientific methods in harnessing the forces of nature for the comfort and prosperity of man. The surging fury of the Kaveri Floods, stemmed by the Krishnarajasagara Dam, changes into smiling beneficence parched up land to produce sustenance for man and animal, and again, expressed through the srong sturdy dynamos at Sivasamudram, digs gold out of the very bowels of the earth at Kolar, twinkles as a garland of stars on Chamundi Hill and works a hundred mills and pumps throughout the State. You will thus see that Mysore, thoug she is as old as the hills, is to-day at the vanguard of those who are responsive to new influences and methods.

It must therefore be specially encouraging for you, gelntlemen, to conduct your deliberations in such an atmosphere, where the old and the new are vibrating with equal vitality, where the wisdom of the hoary past is not discarded in the pursuit of the merely "new" Let me acknowledge that no one to-day is a greater and more potent inspiration for us in this ideal of harmony

and tolerance than our gracious Maharaja, H. H. Sree Krishnaraja Wadiyar. Though as a layman, unacquainted with the intricacies of your science, I am condemned to dwell on the outer fringes of your Conference, I believe I am correct when I suggest that your problem too is how to give a new orientation to Ayurveda and adapt its methods to the needs of the scientific, competitive and critical epoch of civilisation that is fast establishing itself in India. Let me hope that in Mysore, your Conference, which has overstepped the dependence of childhood and the playful boisterousness of boyhood and reached the years of discretion and of mature reasonableness characteristic of a full grown youth, will discover just that measure of adjustment which will restore Indian medicine to its legitimate place in the Commonwealth of medical systems.

Of course, this process of constant experimentation and adaptation was never absent in the realm of Ayurveda as the evolution of diferent schools of treatment even in South India reveals. For example, in Medieval Mysore under the Hoysala Emperors, a great Ayurvedic Doctor named Devaraya Pandita, Court Physician of Narasimha III is extolled because of his "new system of diagnosis and treatment." Of late, however, due to a variety of causes of which you all must be aware, this healthy activity of experiment and of renewed thought has received a check. It is indeed of happy augury that everywhere in India to-day we hear of a Renaissance, of a national awakening, an increasing sense of selfrespect, a higher patriotism that seeks to examine and develop everything peculiarly Indian and hence nearer and dearer to Indian hearts. I am certain that any proposal

or suggestion you may arrive at after your deliberations for the progress and popularisation of Ayurveda will find a responsive echo in the hearts of millions of our countrymen to-day.

As far as Mysore is concerned, Ayurveda has been receiving from the Government of His Highness the Maharaja of Mysore, increasing encouragement. The Ayurvedic College was begun as an adjunct of the Maharaja's Sanskrit College, fifty years ago and later in 1909, established as an independent unit. In 1928, the Government re-organised the entire courses of study, brought the Ayurvedic Hospital with its out-patient and in-patient wards under the wing of the College, provided for the Unani System to be taught and practised in the same institution, undoubtedly for the mutual benefit of both, and, through the munificence of Vaidyaratna Gundlu Pandit Lakshmanachar, who is alas, not among us to receive our grateful respects, housed the College in the palatial building next to the University Medical College and the Sree Krishnarajendra Hospital. The stream of liberal endowments towards nation-building causes is forunately not yet dry in our mother-land and Dharmaprakasa Sowcar D. Banumiah, always openhanded and discriminating in his manifold gifts, has come forward already with a rich endowment for the erection of an in-patient ward. The students of the College have during the last half a century gone forth into the country, as efficient and enlightened practitioners of their art. Among them, the name of the late Vaidyaratna Pandit D. Gopalacharlu of Madras, must be familiar to you all. His magnificent endowment of Rs. 20,000 maintains a Chair of Ayurveda at his alma

mater. The District Boards and Municipalities in Mysore State have been consistently encouraging Ayurvedic practioners by grants-in-aid and though, we have not yet in our State, a Department of Ayurveda under a Director as in Travancore, Cochin and some other Native States, we hope that the necessary reform will soon mature. I believe I must also inform you of the activities of associations like the Mysore Vaidya Sangha which are endeavouring to bring into one common brotherhood and one common task the talents of all, and of periodicals like the "Dhanvanthari" in Sanskrit and "The Ayurveda" in Kannada, spreading enthusiasm and information around.

Gentlemen, I must express profound sorrow at the passing away of the doyen of Ayurvedic doctors of Mysore, a Vaidyaratna of the Mysore Durbar, a liberal donor for the cause to which you have all dedicated your lives, Gundlu Pandit Lakshmanachar. He was the culmination of three centuries of family tradition in Ayurveda. He was a conqueror of all hearts by means of his learning and humility. The mercy of Providence kept him among us just long enough to make him witness the inauguration of the Ayurvedic and Unani College in the building he had endowed and then, snatched him away from us.

I believe, gentlemen, I have taken up already too much of your valuable time. You have very weighty subjects to deliberate upon. I am certain that under the inspiring guidance of Mahamahopadhyaya Kaviraj Gananath Sen, the Conference will achieve a great measure of success. On behalf of the Reception Committee, I extend to him as well as to Dr. Subba Rao

who has kindly agreed to open the Exhibition, to Dr. N. Devasankar Pranachaya, Dr. Mhasker, Captain Panikkar, who preside over the Sectional Conferences, and to Dr. S. Venkoba Rao, who presides over the Karnataka Conference, a most hearty welcome.

I must convey the grateful thanks of the Reception Committee to Rajakarya Pravina Srijut P. G. D'Souza for declaring the Conference open and for his genuine interest in the success of our Conference and the progress of Ayurveda.

One word more. You have come to our city at tremendous personal inconvenience; your stay among us is all too short; your programme is heavily over-crowded; we are very apprehensive that we may fail to do all we ought to do to make your stay in our midst comfortable and pleasant. But let us hope that you and we shall not fail to cultivate subtle bonds of friendship and goodwill and to catch a glimpse in each others' face of that strong faith and sturdy patriotism which shall be a possession and an inspiration for ever.

Mysore,
27—12—1931.

Lokahitaishi H. Nanjundarj Urs,
Chairman,
Reception Committee.



3. Presidential Address,

BY

MAHAMAHOPADHYAYA KAVIRAJ GANANATH SEN SHARMA,

Saraswati, Vidyasagar, Pranacharya, M.A., L.M.S.

CALCUTTA.

Comrades and Friends,

It was with no little diffidence that I accepted the Presidential chair of this august body at the request of the learned Reception Committee of Mysore. I had suggested to them another name, the name of a very worthy person, but the Committee insisted on having my humble services. So I am here to render such services to you once more as I am capable of in the present state of my health which has suffered from a serious breakdown on account of ailments and bereavements during the last six years. I thank you for your formally electing me President to-day and I crave your indulgence for my deficiencies. I request you to give me your wholehearted co-operation.

At the outset, I consider it my duty to express my heart-felt sorrow at the sad death of some eminent Ayurvedic practitioners during the last year, *viz*: Pandit Ramshankar of Lahore, Pandit Deva Krishna of Hyderabad (Sindh) and Pandit Mohanlal of Agra. I must also mourn the demise of the learned scholar, Major B. D. Basu I. M. S. of Allahabad whose great contribution to Ayurveda—"Indian Medicinal plants"—is well-known as a standard work. We are indeed much the poorer for the loss of these friends. But we hope more workers of fresh blood will come forward to take up their work and embellish our ranks at no distant date.

I must also express my sincere regret for the political incarceration of such devoted workers and scholars as Pandits Jagannath Prasad Shukla of Allahabad, Shivanarain Misra and Raghubardayalu Bhatta of Cawnpore and some other Vaidyas of high professional attainments who have devoted themselves to the country's cause. How gloomy must we all feel that even such towering personalities as Mahatma Gandhi, Pandit Madan Mohan Malaviya, the Patel brothers, Pandits Motilal Neheru and Jawaharlal Neheru and other patriots are all holocausted in the flames of Government wrath which threatens to make the very existence of the Indian nation miserable at the present moment. I have never been a politician in my life and have always considered the *Seva* of Ayurveda as the sole object of my humble existence. Nevertheless, I share in full measure the sorrow which now fills the hearts of the people of India. May the Giver of all good in his kind providence shower his blessings once more on this *tapasya* of India and make our rulers realize the justice of our cause and the meaning of our sacrifices. Progress in these circumstances is bound to stagnate and I venture to advise that followers of Ayurveda should devote more attention to the cause of Ayurvedic advancement than to political propaganda in the near future. My humble conviction is that scientists should, so far as possible, keep away from politics unless they are forced to jump into the political din and bustle. We are anxious to have these great friends back in our midst, for we greatly miss their radiant faces here to-day and badly need their sound advice in these troubled days.

I am glad to have this opportunity of meeting and addressing you again, for I am not sure if my life will be

spared for many more years to serve you and to fulfil the task I have set before myself from the early days of my career. Great changes have occurred since I had the honour and privilege to preside at the third All-India Ayurvedic Conference at Allahabad in 1913 when I strove to work out elaborately with Ayurvedapanchanan Pandit Jagannath Prasad Shukla—the first General Secretary of the Standing Committee—the Constitution of this great body. Since then, the working of the Conference and its Standing Committee, the Ayurveda Mahamandal, and the great learned body under it—the All-India Ayurveda Vidyapith—have been more fully and constitutionally organised and regulated by their able secretaries, Pandit Jagannath Prasad Shukla of Allahabad, Pandit Duraiswami Ayengar of Madras, Pandits Rameshwar Misra Shastri, Kishori Dutta Shastri, Raghubardayalu Shastri and Shiva Narain Misra (all of Cawnpore) coming into office one after another and working with untiring energy and selfless devotion. The rules and regulations of the conference and its standing bodies have been repeatedly sifted and revised in several sessions of the All-India Ayurvedic Conference and set on a sound footing. The syllabus of subjects for the Examinations of the All-India Ayurveda Vidyapith have been enlarged and revised since the time when, assisted and guided by such learned scholars as Pandit Jadavji Tricumji of Bombay, Pandit Krishna Shastri Kavade of Poona, Pandit Lakshmiram Swami of Jaipur, the late Pandit Gopalacharlu of Madras, Vaidyaratna Kaviraj Jogindra Nath Sen, M.A. and the late Kaviraj Jamini Bhushan Ray, M.A., M.B. of Calcutta and other renowned scholars, I devoted my humble services

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Sriyuth Dharmaprakash Sahukar D BANAMAIAH, Mysore.
Chairman of the Finance Committee.

for framing it in view of our present needs. According to this syllabus, examinations in three grades are now held all over India simultaneously in over twenty centres from year to year under the careful supervision of eminent controllers and the excellent organisation of the standing Committee having their office formerly at Madras and now at Cawnpore. The resolutions of this Conference have also been honoured not only by the Ayurvedic paractitioners and other learned men but also by the Ligislative Councils and the Provincial Governments and various local self-governing bodies under them. Ayurvedic Colleges and schools have been started under direct or indirect Government protection as in Patna, Hardwar and Madras with decent grants both from the Governments and from the local bodies. A large number of charitable dispensaries and a few indoor hospitals have also been started not only in the great cities of India but also in many of the small towns. The Hindu University of Benares has now under the newly created Faculty of Ayurveda a fully equipped Ayurvedic College in a large compound with an excellent Ayurvedic garden and a hospital giving efficient surgical and medical aid to numerous patients. The teaching of Anatomy and Pathology with the aid of dissection and post-mortem examinations have been started there and in many other Ayurvedic Institutions. In Bengal we have three Ayurvedic Colleges in Calcutta which endeavour to give a sound training—theoretical and practical—in Ayurveda, but which have so far received no pecuniary aid from the Government of the Province. The Calcutta Corporation gives substantial yearly grants only to the hospital attached to them. The Ayurveda

Sabha, Calcutta, is also running eight Ayurvedic charitable dispensaries under substantial grants from the Calcutta Corporation. The Prabhuram Ayurvedic College of Bombay and the Ayurvedic College of Madras founded by our late friend Pandit D Gopalacharlu of hallowed Memory as also the Government College of Indigenous Medicine in Madras are doing excellent work. In the States also, particularly in Mysore and Travancore, Ayurvedic Colleges and Hospitals and numerous Ayurvedic charitable dispensaries are run with good efficiency under State control. All these institutions are doing excellent work in their own spheres.

All this is valuable work well-begun. The public have shown some appreciation but we must not belittle the fact that our progress has been very slow and often disappointing as to efficiency and progress partly through lack of whole-hearted encouragement from the public and the Government and partly through difficulties created by ourselves. Unreasoning conservatism has often stood in our way. Ignorance and indifference to the rapid progress of the medical science in the world have frequently kept us—at least a section of us—bound down to the great traditions of the past to an undesirable degree. We have repeatedly sung the acheivements of the past but have taken little account of the present. Our outlook has not been sufficiently wide and far-sighted. It is also deplorable that too rigid democracy—the octopus of foreign indent—has often held some institutions in its tight grip and checked their progress to a considerable extent. The Executive Committees of these institutions—often a medley of laymen and professionals having no knowledge of the needs of reform

in Ayurvedic Education—have marred the progress of Ayurveda. Experts have been denied full scope for reforms The necessity of the restoration and of the development of Ayurveda have not been fully understood yet by a large section of laymen and Ayurvedic practitioners who have played to the tune of public superstitions. Almost all of them realise the first necessity but the second necessity, I am afraid, is understood only by a few. In every day practice, they encounter difficulties every now and then as regards the accuracy of their methods of diagnosis and the potency of treatment. They fail to inspire confidence in the public in cases of midwifery and surgical need. It is admitted that Ayurveda should be taught in its eight sections comprehending all branches of the Healing Art, yet full stress is not given on the teaching of Surgery and Midwifery. Many yet would not stir out of the old grooves and explore "fields and pastures new." It was high time they opened their eyes and saw for themselves how the West was progressing. The Western world of medical men are constantly trying to evolve better methods of diagnosis and sounder methods of treatment and to forge weapons of precision to combat diseases. They do not shrink from experimenting with or absorbing in the practice whatever good medicinal agents are available in other countries of systems. *Kutaja & Arjun* are not 'untouchable' with them as Cinchona & Digitalis are with the Vaidyas. It seems they follow more than we do the great maxim of Charka "तदेव युक्तं भैषज्यं यदारोग्याय कल्पते" | ("Whatever is conducive to the cure of diseases is the proper remedy.")

Once again, therefore, I feel it my duty to stress the point that our progress has been impeded greatly by blind

conservatism and intertia in some of our so-called orthodox colleagues. They would have us believe that what is found in the relics of Ayurveda is sufficient to make a fully qualified Ayurvedic physician, that the Rishis of old reached perfection of knowledge and that no additions or improvements are desirable or possible without seriously affecting the integrity of Ayurveda. It is a great pity that even some learned laymen have been duped by this theory and have believed in the shibholeth of "Pure or unmixed Ayurveda." Pure Ayurveda, if it implies unsupplemeted Ayurveda, is a misnomer, for Ayurveda does not mean half-a-dozen mouldy books alone which have been handed down to us in disintegrated and thrice-redacted form. Ayurveda means the great Healing Art of India which was once the ideal of the world but of which considerable portions—even some elementary portions—have been lost irrecoverably. Ayurveda un-supplemented therefore means Ayurveda deficient and mutilated. And I venture to assert that unless we boldly assimilate the truths from the modern developments of Chemistry, Anatomy. Physiology, Pathology, Medicine, Surgery, Ophthalmology, Dentistry etc., Ayurveda of the future will lag sadly behind in the race of scientific progress and may be wiped out or relegated to the archælogical museum, all our best efforts notwithstanding.

To make a long story short, I now propose to make a clear statement of the needs and deficiencies of Ayurveda with a view to initiate the much-needed reforms. To start with, let us, once for all, rid our minds of the idea that the Rishis were omniscient (सर्वज्ञ) Omniscience is possible only in one—the Great Ishwara

(the God of all creeds). Hindu Philosophy is unequivocal on this point. The Rishis undoubtedly realized truth but not all the truths of the world. If they had done so, we would not have heard such statements as "वेदा विभिन्नाः स्मृतयो विभिन्नाः नासौ मुनिर्यस्य मतं न भिन्नम् ।" There would not have been so many Systems of Philosophy and so many cults of religious teaching amongst the Hindu population of India. We hear in Charaka (Sutra, Ch. I) that the Rishis held a great conference on the heights of the Himalaya, where, finding their own knowledge inadequate for the relief of suffering humanity, they deputed the great Rishi Bharadwaja to learn the healing art from Indra, the king of the gods. We also learn from the opening chapter of Charaka chikitsasthan, that the health of the Rishis had broken down in their kindly endeavour to carry succour to the ailing people of the plains of India and they again went up to Indra to have themselves restored to health. In other chapters of Charaka we find the Rishis discussing various problems of physiology and medicine and advancing theories of their own often diametrically opposed to one another. All those theories were eventually reconciled by the great sage Punarvasu Atreya These facts clearly prove that the Rishis did not consider themselves omniscient and they were always amenable to reason and correction. Their advice about आप्तोपदेश (trust-worthy or inspired writing) has been very nicely expressed in the following passages of Charaka—"आप्तागमस्तावद् वेदो यश्चान्योऽपि कश्चिद्वेदार्थादविपरीतः परीक्षकैः प्रणीतः शिष्टानुमतो लोकानुग्रहप्रवृत्तः शास्त्रवादः—स चाप्तागमः इति (च० सू० ११ अ०) । Of course, it is also said about the Rishis in the same place in Charaka :—

" रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये ।
येषां त्रिकालममलं ज्ञानमव्याहतं सदा ।
आप्ताः शिष्टा विबुद्धास्ते तेषां ज्ञानमसंशयम् ।
सत्यं वक्ष्यंति ते कस्मादसत्यं नीरजस्तमाः । "

This passage no doubt supports the theory of the infalliability of the truths advanced by the Rishis but does not establish their omniscience. I think, it is only an instance of *Artha-vada* (अर्थवाद) or pardonable exaggeration—to use an expression of *Purva Mimamsa*—and it should not be taken too literally. The real object of the passage is clear in the last sentence which states that the Rishis could speak no untruth as, being free from *Rajas* and *Tamas*, they could have no possible motive for telling a lie. It must be remembered that whatever may be the object of the above passage the action of the Rishis as pointed out above belie the theory of their omniscience. The Patanjal Darshan says clearly, speaking of Ishwara, तत्रनिरतिशयं सर्व्वज्ञताबीजम् (" It is only in Him that absolute omniscience is possible. ") The final conclusion therefore must be that the Rishis came to know and expound many great Truths, their knowledge and devotion were of the highest order, but *they were not omniscient*.

Next we must also remember the fact that the present day Charaka and Susruta are not the work of the Rishis, Agnivesha and Susruta, in their original form. I have shown in the Sanskrit introduction of my work *Pratyaksha-Shariram* that passages of the original Susruta Samhita (वृद्धसुश्रुत) quoted by trustworthy and ancient commentators like Chakrapani, Shivadas etc., do not occur in the present-day Susruta, and that there are

several passages in the current Susruta which are at variance with well-known truths. It is admitted by all commentators that the current Susruta Samhita is a work redacted (प्रतिसंस्कृत) by Nagarjuna or somebody else. From internal evidences also, we find that the last half of Susruta was an abridgment of the works of Videha and other authors who probably flourished long after Dhanwantari, the divine Guru of Susruta. As to Charaka, the very name Charaka Samhita implies that the work is a redaction of Angivesha Samhita by Charaka. At the end of every chapter we read—"अग्निवेशकृते तन्त्रे चरक-प्रतिसंस्कृते" *i. e.* in the work of Agnivesha as redacted by Charaka. I may also point out that from a long chain of evidences collected by me I have established the identity of Charaka and Patanjali who flourished in the first or second century A. D. It appears further that even this redacted edition of Charaka became partly extinct and deformed with age; when, five or six centuries later, a Kashmir Pandit known as *Dhridhaval* made a further redaction and *freshly wrote out* the *last seventeen chapters of Chikitsa-sthan and all the chapters of Siddhi-sthan and Kalpa-sthan.* This fact is clearly stated as follows:—

"अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च।
नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते।
तानेतान् कापिलबलिः शेषान् दृढबलोऽकरोत।
तन्त्रस्यास्य महार्थस्य पूरणार्थं यथायथम्।" (Charaka)

The conservative Pandits usually forget all these points and contend that every passage of the present-day Charaka and Susruta is sacrosanct. This is as unfortunate as it is unreasonable. To them I point out the

following instances of incongruity in the current Susruta and Charaka Samhitas.

1. In Susruta.

1. "अस्मिंस्तु शास्त्रे पंचमहाभूत-शरीरिसमवायः पुरुष इत्युच्यते । तस्मिन् क्रिया सोऽधिष्ठानम् । कस्मात्? लोकस्य द्वैविध्यात्"—इत्यादि— (सूत्र० १म अध्याय)

The reason given here in the underlined passage does not serve its purpose, if it is not absurd altogether. The commentatorial ingenuity of the old annotators does not clear this point. Probably the true reading was लोकस्य तद्विधेयत्वात् ।

2. प्राणिनां पुनर्मूलमाहारो बलवर्णौजसां च | सषट्सु रसेष्वा यत्तः | रसाः पुनर्द्रव्याश्रयाः, द्रव्याणि पुनरोषधयः | तास्तु द्विविधाः स्थावरा जङ्गमाश्च | तासां स्थावराश्चतुर्विधाः—वनस्पतयो वृक्षा वीरुध ओषधयश्चेति" (सुश्रुत० सूत्र० १म अ०)

Here the word ओषधि has been used in a novel and unprecedented sense to imply both vegetable and animal matter and the division made as स्थावराश्चतुर्विधाः is not only overlapping but also incomprehensive. The addition of "पार्थिवाः सुवर्णरजत-मणि-मुक्ता-मणःशिला-मृत्कपालादयः" at a later stage does not improve the position.

3. "शोणितकफप्रसादजं हृदयं, यदाश्रया हि धमन्यः प्राण वहाः । तद् विशेषेण चेतनास्थानम्, अतस्तस्मिंस्तमसावृते सर्वप्रा णिनः स्वपंति । भवति चात्र—

'पुण्डरीकेण सदृशं हृदयं स्यादधोमुखम् ।
जाग्रतस्तद्विकसति स्वपतश्च निमीलति ॥"

(सुश्रुत० शारीर—४र्थ अध्याय) ।

This is a puzzling passage which so far cannot be explained by any stretch of imagination. The हृदय as the muscular pump is confounded here with हृदय as the

seat of consciousness. I have proved the existence of the latter in the brain by unequivocal evidences.

4. "आमुखात् सलिले न्यस्तः पार्श्वेभ्यः पूर्य्यते नवः ।
घटो यथा तथा विद्धि वस्तिर्मूत्रेण पूर्य्यते ॥"

(निदान० ३य अध्याय)

This passage gives a strange and impossible theory for the formation of urine which cannot be reconciled with facts unless radical emendations are made in the passage. As the existence of the ureters is clearly indicated in the Atharva Veda and also in Susruta itself mentioning "मूत्रवस्तिमभिप्रपन्ने मूत्रवहे द्वे" (the two urinary ducts), the passage under consideration must be an unintelligent interpolation or a vitiated reading.

5. The hopelessly confounded use of the words *Sira* and *Dhamani* (सिरा धमनी) in Susruta Sharirasthan is also an example of muddling by somebody innocent of Anatomy. I have given numerous instances of this muddle in the sanskrit introduction (उपोद्घात) of my Pratyaksha Shariram and I would not repeat them here I think, all attempts of learned scholars to clear up the mist so far have been futile as they did not take into account all the instances quoted by me. Nevertheless even some lettered people have been led to believe that the anatomy of Susruta is 'fairly complete' and unquestionable.

6. The description of the Eye as occurring in the first chapter of the Uttaratantra of Susruta is also a puzzle very difficult to solve.

Those who have made a keen study of the Sharirasthan of Susruta and such stray fragments of Anatomy would readily admit that little anatomical knowledge can be gained from them. The Sharirasthan of Susruta has

only four or five little chapters dealing with anatomy proper. Susruta, no doubt, enjoins dissection of the body as the *sin qua non* of Anatomical knowledge, yet what we find in the current Susruta is only the shadow of Anatomy. I wonder how those who show great reverence for this Anatomy of Susruta would meet the charge that it is meagre, puzzling and unfit to be taught. For very good reasons, I have always held that the ancient and real Susruta Samhita is now lost in many places and what now passes as Susruta is only a bad redaction of the relics of the missing great work. Such of my friends, therefore, as demand the head of the author of Pratyaksha Shariram on a charge for making the bold statement "शारीरे सुश्रुतो नष्टः" (said in reference only to current Susruta) are hardly rational and discriminative.

II. In Charaka:

Some internal evidences unmistakably showing the extent of mutilation of the current Charaka Samhita have been already cited. There are also many instances where quotations from the original Agnivesha Samhita made by old commentators do not occur in the body of Charak Samhita. I may also add to this an instance of interpolation or irrelevant collation by somebody in Charaka (Vimansthan, Ch. 8.) This chapter was originally written with the purpose of discussing the causes leading to pestilences and epidemics. But at the close of this chapter we find the discourse suddenly turning on the benefits of warm water in fever cases without any reason mentioned or implied. We cannot therefore blame Acharya Vagbhata or his learned commentator Arundutta

for calling Susruta and Charaka by the name *Anarsha* (अनार्ष or not written by the Rishis) in the following passages :—

ऋषिप्रणीते प्रीतिश्चेन्मुक्त्वा चरकसुश्रुतौ ।
भेलाद्याः किं न पठ्यन्ते तस्माद्ग्राह्यं सुभाषितम् ॥

(अष्टाङ्गहृदयम्० उत्तर ४० अ०) ।

This passage is explained by Arundutta as follows: "अतश्चरकसुश्रुतवदनार्षमपीदं गुणवत्त्वान्मतिमद्भिर्ग्राह्यमेव" इति।

(अष्टाङ्गहृदयटीका) ।

This is a conclusive evidence which can not be refuted. Vijaya Rakshit, the commentator of Madhva Nidan, also quotes passages from Charaka and ascribes them to Dridhavala as यथाहदृढबलः &c. The readings of important passages also vary greatly in various editions of Charaka now obtainable. Thus the evidences of mutilation of Charaka Samhita are clear.

It is fortunate however that considerable valuable material has been preserved in Charaka Samhita. The unearthing and publishing of Chakrapani's commentary, thanks to the efforts of my learned friend Pt. Vaman Shastri Datar, has also been very helpful in unravelling the meaning of various difficult passages. Correct editions, however, are badly wanted.

The same thing may also be said of Susruta. Even in its mutilated and supplemented form the current Susruta Samhita is a vast treasury of knowledge in other subjects. We should try to find out and publish the ancient commentaries of Susruta by Chakrapani Gayadas and Jaiyat (or Jejjarh) which I hope would lead to correction and proper intepretation of many puzzles.

remodelled and supplemented to cope with the rival systems of the healing art. It has to enthrone itself in the hearts of the people and the scientific men of the world, before it is fully recognised and honoured.

Let us then be convinced that it will not avail us much to sing the sweet eulogy of Ayurveda for all time. It may tickle our vanity but it will not satisfy our present needs. Let us then take up our up-hill work in right earnest and try again to reach the peak of excellence as our ancestors did in the palmy days of India.

Here then are the remedies I ventnre to suggest for the restoration and development of Ayurveda.

I. Correct and carefully revised editions of Charaka and Susruta Samhitas and other standaad works should be published by a special publication department under the ægis of the All India Ayurveda Mahamandal and the Hindu University. Doubtful readings of ancient works should be scrutinised with an open mind and emendations for them should be suggested by authoritative scholars. New text books should be written according to the syllabuses laid down by the All India Ayurveda Vidyapith. Rewards, medals and certificates of honour should be announced for the best text-books on these subjects.

No doubt some attempts have been made in this direction but the responses have not been satisfactory. There should be a well-constituted Text-Book Committee to examine the text-books. These should be written either in Sanskrit or in Hindi. I prefer Sanskrit text-books because they may be read as standard works in all parts of India. Hindi text-books should come next as it is now admitted on all hands that Hindi is the

lingua franca of India. I do not object even to liberal translations of such excellent works as Hill's Physiology, Tweedy and Wrench's Practical Obstetrics, Dr. D. N. Banerjee's Pathology etc., provided sanskrit nomenclature as prescribed by a Nomenclature Committee of experts is used in preference to nomenclature coined differently by different authors.

It is also necessary that such works should be supplemented with all that is best in the respective subjects of Ayurvedic Literature, for Ayurveda can still give many valuable suggestions which may be worked out by the scientific world.

II. A through re-organisation of the All India Vidyapitha examinations is also the crying need of the hour. More and more stress should be now laid on practical examinations in each subject. The standards of efficiency should be raised gradually but not too slowly. The number of examination centres should be reduced if the chances of abuse are to be prevented. It may be contended that there is a dearth of good colleges and hospitals to teach up to the standards laid down by the All India Vidyapith. But I believe that once the proper ideals are placed before the profession and the public, more and better colleges and hospitals will not be late in coming.

III. This brings us to the subject of the necessity of founding model Ayurvedic Colleges and Hospitals. Considering the indispensability of a large army of fully qualified Ayurvedic teachers and practitioners for giving efficient training to students and relief to suffering Humanity, the number of teaching institutions is at present very meagre and in-adequately equipped for the purpose.

dispensaries multiplying in every province, thanks to the untiring efforts of the lovers of Ayurveda. It is a dismal outlook that much clinical material is being wasted in these dispensaries and in such indoor hospitals as have been founded. This training pre-supposes the existence in the teacher as well as in the student a sound knowledge of Anatomy, Physiology and pathology and when these are wanting there can be no clinical teaching of a rational order. Empirical training that is sometimes given in these institutions is not of much value.

IV. Introduction of better methods of diagnosis is also very desirable. In order to achieve the degree of exactitude necessary for the acquisition of scientific knowledge, it is high time that better methods of diagnosis were introduced in Ayurvedic practice. The teachings of the ancient authors found in the hoary works of Charaka, Susruta, Baghbata on this subject place a very high ideal before us. They have advised the full use of the senses,—all the senses according to Susruta and at least four senses according to Charaka—supplemented by interrogation. There is no ban on the use of instruments to aid the senses. There can therefore be no objection to the use of the thermometer, the stethoscope, the sphygmo-manometer and the Rontgen rays for diagnosis. The so-called mystic art of diagnosing all diseases by feeling the pulse alone which is over-extolled by the layman and physician alike has not been even mentioned by the great Rishis and the Acharyas of old, *viz.* Charaka, Susruta, Baghbata and Chakrapani. There can be no doubt that this cult came much later. It is a mysticism invented probably to cover the ignorance of the half-educated vaidyas of the last few

centuries who neglected or forgot the use of the senses. Whilst fully admitting that the pulse is capable of giving very important clues to diagnosis, I do not hesitate to condemn the superstition that the pulse can give *all* informations. The credulous public therefore should be dis-illusioned as early as possible. Let us be candid and honest and learn what we do not know rather than "smile and look wise." I say this of course only to such practitioners as indulge in this mysticism; for, I believe competent Ayurvedic physicians of good education never practise this deception on their patients. In practice, the pulse should never be ignored but the pretensions of the pulse-teller should always be avoided. I say to my patients frankly that he must tell his history and symptoms before I can touch the pulse I do this at the risk of unpopularity but I find that confidence is soon restored. I believe that all truly scientific physicians are above the usual vanity, the conceit and the folly or omniscient quackery. Their thirst for truth is an insatiable instinct. The more they know, the more they want to know. They cry out to the very last "Light, Light, more Light." They read, they assimilate, they think and eventually they invent new methods of diagnosis and treatment and discover new drugs or new virtues in old remedies. Instances of such inventions and discoveries are not rare. I may mention one notable instance of such discovery by a venerable Pandit of the old school, namely, Pandit Chandra Sekhara Dhara Misra of Champaran. He has discovered the wonderful healing properties and various uses of the comman *Udumbar* (Ficus Globerulus). I have tried an extract of this drug both internally and externally in the Ashtanga Ayurveda

College Hospital and in my private practice in Calcutta extensively and have been charmed with its effects in surgical and medical cases.

V. The proper identification of drugs with the help of the botanist and chemist is also a crying need. For this purpose the Conference has appointed a learned Committee and worthy writers and investigators like Col. Kirtikar, Pandit Jadavji Tricummji and Degvekar and the late Dr. Deshai and Indraji have already done some good work. Recently the Rev. Father Caius and Dr. Mhaskar have taken great pains to investigate a few drugs like *Arjuna*, *Kutaja* and *Shringi* in a masterly manner. All this is only a beginning and much work remains to be done.

Research in the action of indigenous drugs both from the Ayurvedic and the Pharmacological point of view require much devotion, great patience and concerted action by many workers. Col. Chopra, Dr. S. Ghose and other workers in the Tropical School of Medicine and Dr. Mhaskar and Father Caius in the Hopkin Institute of Bombay have given us some very valuable informations by their researches. Such institutes should be founded by the Ayurveda Vidyapitha and the Ayurvedic Colleges when possible, and Vaidyas, pharmacologists, chemists, botanists and clinicists should combine in team-work to carry out successful researches in indigenous drugs. It is my firm conviction borne out by many experiments and observations that the materia medica or *Dravyaguna-shastra* of Ayurveda is very sound and the properties of the drugs as indicated therein are capable of demonstration. The key of this materia medica, however, has to be acquired by fully understand-

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Sjt. M. V. Jambunathan, M.A., B Sc
(Int College, Mysore)
Secretary, Service Section.



Vidwan K. Sreepadacharya, M.A
(Govt High School, Mysore)
Who assisted the Genl. Secretary,
in Conference, Section



Sjt. N Nagesha Rao, M A
(Int College, Mysore)
Who assisted the Genl. Secretary,
in Exhibition Section.

ing the *Tridosha* theory and its practical applications as also the highly technical terminiology extensively used in Ayurveda in the descriptions of the properties of drugs.

Correct samples of herbs and minerals should be collected and exhibited in every Ayurvedic institution and like the Text-book Committee, there should be a Drugs Identification Committee appointed by the Conference to advise all Vaidyas on the correctness or otherwise of drugs sent to them by the workers. The Hindu University has now started a museum of drugs but it is still in nebulous order. With vast laborataries at its disposal there should not be much difficulty in the identification and working out of the drugs there. A pharmacological department should also be added to that institution.

VI. It has been suggested to me by many Ayurvedic physicians that a number of Western drugs should be incorporated in the Materia Medica of Ayurveda This appears to be a delicate subject to handle but I see no reason why the question should not be discussed in the Conference. All other countries of the world are drawing upon our medical resources to enrich their medicinal treasuries. Why should we, remembering the great maxim of Charaka (तदेव युक्तम् भैषज्यम् &c) as our guide, object to use Quinine, Morphine, Bromides, Antimony etc., when the necessity becomes urgent? Many pros and cons may be advanced on this subject but I venture to think that the time has come when this question should not be shelved any more. It is well-known at least amongst ourselves, that some Ayurvedic physicians, even of the most orthodox type, use a few western medicines under garb of Ayurvedic names. I disapprove

of this action, as such physicians have not made a full and regular study of the action of these drugs. Let us learn before we prescribe and be honest and frank and have the courage to openly advise our patients to take a few doses of Quinine where quinine is necessary or an injection of Morphine and Atropin when the patient's pain must be immediately relieved.

I touch this subject at some risk to my reputation amongst the lay people in the hope that the Vaidyas will calmly think over this necessity and do the needful with the sanction of the All India Ayurvedic Conference and with full knowledge of the action of such drugs. Many Unani drugs have been taken into our Pharmacopea by Bhāvamisra and other authors during the last three or four centuries. Why should we not follow their example?

VII. The last point I should like to bring to your notice is the need of raising professional ideals and framing a code of medical ethics amongst the Vaidyas. From the great original ideal of the Rishis enjoining the Vaidyas to treat suffering humanity without demanding any remuneration, the modern medical men of all creeds have now fallen to the depth of shop-keeping, overtly or covertly. We, the followers of the great Rishis, should rise above this practice as soon as practicable. The Saraswat Brahmans of India, specially a sect of them known as Vaidyas in Bengal, followed the noble practice of the Rishis even fifty years ago. This ideal may be difficult to follow because of modern conditions of life. But the ideal should be there and considering present conditions of life, only reasonable fees and prices of medicine may be taken from those that can afford. Giving free relief to the poor populace, however, should

always be the supreme duty of every Vaidya. Fortunately numerous Vaidyas yet follow this call of duty in their home as far as their means permit. But I stress this point because the happy ideal is vanishing fast with the advent of foreign culture and manners.

Further, it is a disgrace that reckless and exaggerated advertisements are sometimes indulged in by some Ayurvedic pratitioners. I do not find adequate words to condemn this practice. Intelligent advertising without extravagant claims is made by Western firms. The Vaidyas when they at all advertise for the sale of their medicines should advertise in similar manner. The distinction between the quack and the regular physician lies in the manner of advertising and it must not be forgotten that a physician should not lower himself to the rank of a mere drug-seller. The ideal of course is that of large and well-organised firms preparing medicines on a large scale under strict supervision of experts. The Vaidyas and their patients should have their requirements and prescriptions served by such firms. But it would be long before this ideal is realised, although such firms have already arisen in Bengal, Guzrat, Bombay and Madras Presidencies. Above all, the physicians should do nothing that is beneath the dignity of the profession.

Co-operation and fellow-feeling amongst the Vaidyas should also make their mutual relations more sweet and sincere. Vilification of one another as also of practitioners of other systems should cease immediately among those that are in the habit of indulging in this deplorable practice.

Ladies and gentlemen, I have said my humble say. Perhaps I have wounded the feelings of some and the

delicate susceptibilities of others in my anxiety to see my profession flourish in the near future. Somebody must sacrifice himself to say what is unpalatable truth and I gladly give myself as an offering to the displeasure of my frieds whom I want to pause and think. I sincerely hope that you will not misunderstand me. I beseech you to combine and co-operate according to the Vedic Mantra—

"संगच्छध्वं संवदध्वं संवो मनांसि जानताम्"

" Unite and confer and know the
minds of each other."

In conclusion, I wish to state that I have suggested these reforms because I have always adored Ayurveda for very good reasons. I adore Ayurveda, not because it had a great past, but because it has still a greater future. Ayurveda with its literature fully re-edited can still give to the world what other Systems have so far failed to give. The truths of Endocrinology recently discovered are certainly on a higher plane than the truths of Elementary Physiology. Yet higher stands the great Theory of Thridosha which supplies the key not only to all physiological and pathological phenomena known to us, but also to the principle of Pharmacology and practical Therapeutics. The existence of the three Doshas or essential Principles (Vatha, Pitha and Kapha) pervading the **Dushyas** (or tissues, secretions and excretions) and guiding health and diseased conditions, is not a myth. It is anything but the Humoral Theory of the Ancient Greeks and Romans. The action of Food and Drugs also is determined by the influence they exert on

these essential physiological principles according to their **Rasa** (taste), **Virya** (general effect until it is eliminated), and **Vipaka** (the chemical changes undergone in the metabolism) and their **Gunas** (Special Physiological action). Specific action in disease, known as **Prabhava**, is also a very important indication of the great Theory which, properly understood, cannot fail to impress any scientific man with an open mind. To restore Ayurveda to its full glroy, this Theory must be understood and explained to the world. It is not the existence of certain potent indigenous drugs merely or certain effective methods of treatment alone that glorify Ayurveda. It is the scientific basis that stands as the bedrock of Ayurvedic practice which is now guided by the formulæ laid down by the sages of yore. Unless there is a full and all-round revival of Ayurveda, you cannot demonstrate this scientific basis and improve the methods of medical treatment now in vogue in all countries. With this object in view, I request you to look around and forward and to take your right place on the dais of the scientists of the world. May *Dhanvantari*, the great incarnation of Vishnu, help you to achieve this object for the sake of suffering humanity. May the World reap the full benefits of Ayurveda, shining like the newly risen glorious orb in the horizon.

सह ना ववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विना वधीतमस्तु । मा विद्विषावहै ।
ॐ शांतिः शांतिः शांतिः ॥



PROCEEDINGS

of the meeting held at 2 p m. on the 27th for the Election of the members of the SUBJECTS COMMITTEE

The meeting took place with the Hon. General Secretary in the Chair. It was resolved that all the Delegates and Vaidya Members of the Reception Committee should sit in the Subjects Committee.

OPENING OF THE EXHIBITION

Mr. N. Nagesha Rao, M A,, (*Lecturer, Intermediate College, Mysore*) Secretary, Exhibition Section, in requesting Dr. P. Subba Rao of Cocanada to open the Exhibition, spoke as follows.

The Reception Committee feels great pleasure in welcoming you all to this 21st All India Ayurvedic Exhibition. There are among you great Ayurvedic Sholars and practitioners who have brought great relief and comfort to the ailing by your timely aid and gentle and kindly suggestions. Now you have all come here, leaving your patients and practice for a short while, with a view to help the great cause which is ever so dear to you and we most heartily welcome you.

It is a pity that this Ancient Science and Art of Healing should need to-day the help of such Conferences

to assert its own rights. Kings and merchant princes there are still who can stand witness to the mighty cures brought abont by great men of genius in this system. There are also many anecdotes heard of marvellous cures brought about by some poor and simple villager with cheap Ayurvedic herbs, where lot of money had been wasted on hospitals.

In our tours for collection we heard, here, a story how a barber chanced to reveal his capacity for curing a case of carbuncle in three days where the patient was in a wretched condition after days of treatment under Western System and, there, a story how a man's thigh bones got set in a week at the hands of the so called quack, while the patient had got desperately out of an up-to-date hospital. We accept that there may be much fancy and some misjudgemeut in these talks but there is an element of truth behind these exaggerations.

The educated public will be answerable to the future generations for the loss the country will have sustained if they do not set about with an earnest heart to save such knowledge, whereever it is, from dying out by neglect and contempt. We, therefore, attempted a potrait gallery of such viliage vaidyas as have inherited valuable knowledge of herbs which may effect marvellous cures. But we have not met with much success in this attempt It is for the learned concourse to find means for solving this problem effectively.

The Reception Committee, fully aware also that such occasions as these conferences are real opportunities for Ayurvedic advancement, have arranged special stalls where they have rare drugs of doubtful nomenclature exhibited in pressed specimens. It is left to you, learned

pandits, to bring your deep scholarship and wide experience to bear on the problem of fixing up the Sanskrit names of these drugs. To facilitate such labour they are, as far as possible, arranged in order in a separate stall.

There is also a special section of prepared medicines. We have placed there only those medicinal preparations about which we have received full information regarding the chief ingredients, their properties, and mention of authorities on which the preparations are based and of the properties observed during preparation and administration There seems to be a fear that to give the ingredients and propotions of the constituents of a preparation is to lose the trade. That probably accounts for the poor response to this section. That, I think, is due to the mistake made in not giving the right value to the right processes involved and also due to a narrowness of vision. The same 'Jeerakadi Lehya' of two firms are often found to have slightly different properties. This must be due to some peculiarities in the preparations, if they are not due to the proportions of ingredients; and when they are not prepared in small quantities for individual use by a pandit attending on a patient but prepared on a large scale, the public probably ought to know what they are really swallowing. It is even possible that the preparations issued by the same firm at different times may differ, if they neglect to record the definite procedure and observations, and entrust the preparations to inexpert servants. Therefore if such responsible and learned gatherings expect the firms to give them details of observations, they should not be considered impertinent. It is therefore that we clearly stated that Exhibitors for

this section should furnish such details. It is a pity that there has not been sufficient appreciation of our high purpose. Though Ayurvedic texts clearly state that some preparations become unfit for use after a certain period, while others gain in effect with lapse of time, it is strange that firms, which have after the western fashion taken to wholesale preparations, do not care to mark the date on their tins and bottles. Again no pharmacy has still the trade instinct to let their shop-keepers open the tins before their customers and check off spoilt preparations. I need not tell that careless packing or profiteering agent may damage thereby the name of the institution itself. (Attention to such little, still grave, details is to be duly valued with a view to secure confidence of those who use the medicines)

This only partly accounts for the neglect that has been meted out to our pandits and the system. It is not for me to discuss here other causes. Whatever they be, it is, however, not easy to imagine what circumstances drove out our surgical knowledge to the barbers, as it did drive our music to dancing girls. But when we hear the young men, trained in Allopathy, talk with contempt of the knowledge of our ancients in surgery and treatment of ulcers, sores, wounds and boils, we are glad that there still is available today information to show that their knowlege was in no way contemptible. That surgery had its due share in ancient Hindu medicine is proved by the pictures we have exhibited of various instruments described in full, with principles on which they were constructed and also it still remains for us to discover what drugs they used to aid nature to absorb or drive out bad matter without endangering health. It is here

we have great opportunities for discovery and research. Our educationists and teachers taking to nature-study and out-door life with proper jest can help Ayurveda this way. We have however attempted some exhibits of this kind in our surgical section.

But the more futile field of Ayurveda has been the alchemy. There have been searches from the most ancient times for one drug which will be the panacea for all ills of life—even to the mad search after a process for making gold out of baser metals. But our ancients wisely set the study of medical use of metals and bhasmas above the study of gold-making; for, they well saw that gold cannot be scarce to him who has a good knowledge of bhasmas. We hope that this learned body of Ayurvedic Vidwans will devise means to test and evaluate the several preparations of this kind.

Again drugs and bhasmas are of less value than laws of health that enable us to eschew them. The old Ayurvedists quite well kept before them the great maxim that prevention is better than cure and the equally great truth that आयुरारोग्यधर्मादि स्वास्थ्यादेवहि जायते ॥. So they devoted a great portion of their attention to evolving a code of life by which men could live a full life of healthy activity and usefulness, easily defying the effects of the ever-changing enviroment. These laws advocating single and pure life, personal and social and scruplous habits of purity in thought and deed have been collected from various Ayurvedic texts and placed before the public in the forms of charts and pictures. We hope that certain habits, which have been imposed by an alien civilization and have been eating up our vitality, shall soon be brought under control by such exhibits wherever occasions arise.

And now a word of apology for exhibiting common drugs on an elaborate scale. It is very unfortunate that we have to provide the public all information regarding the identification of common drugs to-day, while every grand mother of old could easily have identified and specified the use of these, nay, even occasionally used them with great intelligence and resourcefulness. We need not feel sorry for this state of affairs when even botany students, who have lists of Latin names and orders by heart, blink to identify ordinary plants when vernacular names are mentioned even though they are found around their houses.

One thing more and I will have done. It was our desire to open a Court for exhibits from various Ayurvedic Institutions all over India and to our appeal, we had only a reply from Tilak Institute and luckily a response from the Indian Institute of Medicine, Madras. We hope that this will become an important feature of the coming All-India Ayurvedic Conferences and that next year the institutions will not plead the excuse of want of sufficient time.

Before I close, let me, however, anticipate what may finally turn out to be one of the resolutions from the learned concourse that in Mysore will start to work as an organ of the Mahamandal and as a remembrancer of this great Conference and Exhibition, a Propogandist Bureau with the object of collecting and systematically publishing statistics of various kinds connected with Ayurveda in the whole country. We may hope, thus, to have in a few years, above all, a drug map of India which will be a very great help to Ayurvedists.

It is a pity we had not sfficient time to prepare a drug map of Mysore from information we have been able to collect so far. So much for our expectations, disappointments and achievements. Let me now on behalf of the Reception Committee request our worthy President Vaidyaratna Dr. P. Subbarao B.Sc., F.C.P.S., Bhishagacharya, President of the Andhra Ayurvedic Viswa Vidyalaya of Cocanada to open our Exhibition.

EXHIBITION OPENING ADDRESS

BY

VAIDYARATNA Dr P SUBBARAO, B. Sc., F. C. P S.,
Bhishagacharya, Adhyaksha, Andhra Ayurveda
Visva Vidyalaya, COCANADA.



Brother & Sister Workers in the field of Ayurveda,

My first words on this memorable occasion ought to be words of thankfulness. I am extremely thankful to the organizers of this remarkable Ayurvedic Sammelan for the rare honour, that they have been kind enough to do me, in inviting me to open this "All India Ayurvedic Exhibition" for this year. Friends, I feel I should give expression to the feeling of thankfulness, not so much for the visible tangible honour that has been done to me, but for the valuable opportunity that they have thus created for me, not simply to meet and exchange kind words with my fellow brothers and sisters, coming, as they do, from all parts of this historic land, which certainly I regard as a precious privelege in my life, but also to provide for me a fitting occasion for placing before them certain views which, after a long and

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Vaidyaratna Dr. P SUBBARAUGARU, B Sc ,
(President, Andhra Ayurveda Viswavidyalaya, Cocanada.)
Who opened the Exhibition

laborious research, I have come to possess and cherish regarding the great science of Ayurveda and its unique mission in the world.

In opening this remarkable Exhibition it is perhaps proper that I should speak of our indigenous drugs and of the methods in which Ayurvedic medicines are to be manufactured, as well as the inherent superiority of our system of medicine to all the other systems of the civilized world. But, I am sorry, I shall have to some extent disappoint you in as much as I do not propose to treat any of these matters. I would, instead, invite your careful thoughts to certain other matters of far more vital importance, that go to the very roots and affect the deepest foundations of the science of Ayurveda.

You are all very well aware of the prejudices against Ayurveda that are commonly prevalent among us, at the present time, not only among those that have had a purely Occidental education or training in medicine, but also among those that have made a serious study both of Occidental as well as Oriental medicine. These prejudices have held the field for such a long time and they are dinned into our ears by their votaries with such persistence and force that the average mind cannot possibly escape being impressed by their weight and authority. And so it was with me, now some ten years ago, when I had just emerged from an acadamic course in Western Medicine. But, though at first I naturally fell an easy prey to these ideas and was led to distrust and despise Ayurveda, some time elapsed, when to my great fortune my eyes were suddenly opened to the priceless treasure that are enshrined in our sacred Vedic Literature. And then, I found to my great wonder and enlightenment, that

the several religious rites observed by us in our daily lives are not only not unscientific and superstitious as I had thought before, but were full of extra-ordinary scientific significance and value. I then undertook in my own humble way the huge work of making a careful study of what is generally known among us as Ayurvedic literature as well as of the Vedas, which are the holiest of our National Scriptures. When I did this even in some superficial manner, I was led to the following conclusions :—

i. that the Vedas are primarily treatises on Medicine and Surgery, the Rig Veda dealing cheifly with the former and the Yazurveda and Adharva Veda with the latter.

ii. that these three Vedas are the principal sources of Ayurveda.

iii. that the Ayurvedic Triad, the Vriddha Traya, as they have come to be called—the Charaka, the Susruta and the Vagbhata—are only subsidiary works, which, while they are in general agreement with the Vedas, seek to adjust their principal doctrines to the needs and conditions of the times in which they were written.

In support of these conclusions I do not intend to trouble you with a survey of the whole domain of research that I have so far been able to cover. I would only invite your attention to a careful and impartial consideration of two or three branches of Ayurveda which to my mind conclusively prove its intrinsic worth. They are .—

i. The Nadi Nirnaya Sidhanta or Pulse-examination.
ii. The Krimi Sidhanta or Bacteriology.
iii. The Sajeeva-sareera-parisodhana or Vivisection.

I shall now proceed to deal briefly with these three important branches or bhagas of Ayurveda.

1. THE NADI NIRNAYA SIDHANTA.

As I enter upon this subject or even while I am on the threshold, I feel I am unconsciously involved in a soit of controversial warfare. I feel I am arrayed against some of the foremost Ayurvedic scholars of the day, who hold that the Nadi-sidhanta has no place whatsoever in the Ayurveda mata, and that, when our conquering Aryan ancestors came down to the south into contact with the Dravidian races, they learnt from them this as well as a number of other methods of diagnosis and treatment of disease.

But, with due deference to these distinguished men I would submit that they are perhaps in the wrong, for, there are, in our Vedic Scriptures which are universally recognized as the very first expressions of Indo-Aryan genius, scores of passages which all unmistakably point to the conclusion not simply that the Nadivignana is a branch of Ayurveda Vaidyasastra, but, what is more striking, that the whole of this ancient system of medcine rests primarily upon it.

Instead of wasting any more words I would at once recommend to your impartial study the following Sruti Texts which have been brought together from different corners of the Veda.

श्रुति—अग्नि में वाचि श्रितः वागहृदये, हृदयं मयि, अह मसृते, अमृतं ब्रह्मणि ॥

वाग्प्रवर्तकसिरा, धमनीः प्रज्वलयत्ति, स्पंदत्ति ॥

वायु में प्राणे श्रितः, प्राणोहृदये, हृदयं मयि, अह मसृते, अमृतं ब्रह्मणि ॥

अग्निर्वा आदित्य सायं प्रविशति, तस्मादग्निर्दूराम्नदृशे, सूर्यश्चक्षुर्गमयतु, सूर्यो मे चक्षुषि, तौ चक्षुर्हृदये, हृदयं मयि, अहममृते, अमृतं ब्रह्मणि ॥

चंद्रमामनसिश्रितः, मनो हृदये, हृदयं मयि, अह ममृते, अमृतं ब्रह्मणि ॥

रेतोवा आपः, आपो मे रेतसि श्रितः, रेतो हृदये, हृदयं मयि, अह ममृते, अमृतं ब्रह्मणि ॥

पृथिवी मे शरीरे श्रितः, शरीरं हृदयं, हृदयं मयि, अहममृते, अमृतं ब्रह्मणि ॥

ओषधयः सोमो राज्ञि प्रविष्टाः, पृथिवीतनुं, ओषधिवनस्पतयो मे लोमसु श्रिताः, लोमानि हृदये, हृदयं मयि, अह ममृते, अमृतं ब्रह्मणि ॥

इंद्रो मे वले श्रितः, वलं हृदयं, हृदयं मयि, अह ममृते, अमृतं ब्रह्मणि ॥

यावत्तनूरुहस्तावत्तनूंषि विभ्रति, पर्जन्येनोषधि वनस्पतयः प्रजायन्ते, पर्जन्यो मे मूर्ध्नि श्रितः, मूर्धा हृदये, हृदयं मयि, अह ममृते, अमृतं ब्रह्मणि ॥

वनस्पति प्रेरितो मन्युर्भवति, ईशानो मे मन्यौ श्रितः, मन्युर्हृदये, हृदयं मयि, अहममृते, अमृतं ब्रह्मणि ॥

ईश्वरप्रेरितचेष्टाश्रयं हिताहित कार्योद्देश्यविषयप्रवर्तकचेष्टा श्रयं शरीरम् ॥

ईश्वरप्रेरित चेष्टाश्रयं कीदृशं चैतन्यं? चक्षुर्वद्रूपग्राहकत्वाभावात्, श्रोत्रेंद्रियवच्छब्दग्राहकत्वात् चैतन्यस्वरूपं शब्दस्पंदनरूपेण गृहीतुं शक्यतइति ॥

I humbly contend that these passages contain in them a complete statement of the Ayurvedic doctrine of Nadi Vignana. Put shortly, the substance of these Texts is that the Hrudaya Spandana (cardiac movements or arterial pulsations) is a complete index for every living body of all physiological, pathological and even

psychological conditions, and that these pulsations or movements are transmitted by the blood to the periphery.

It was this doctrine that was in later times expounded by the three great Ayurveda Acharyas in the form of what they called the Tri Dhatu or Tri Dosha Sidhanta.

Some modern scholars have not however recognized this Tridosha Sidhanta as having any thing to do with the Nadi Vignana. But this is not quite correct. On the other hand, when we consider those passages in Vagbhata which deal with this matter side by side with Vedic Texts referred to above, one is deeply struck with their perfect agreement in declaring that the Vedic Hrudaya-spandana is no other than the Tridoshotpatti of Vagbhata, for, both assert emphatically (and this to mind seems to be the most conclusive proof of the point) that the Spandana as well as the Tridosha arise in the very biological process of the formation of blood or Amruta as the Veda calls it.

To clarify this point, I may just quote to you a few passages from Vagbhatacharya.

श्लो॥ आदौपड्रसमुत्पन्नं मधुरीभूतमीरयेत्, फेनीभूतं कफं यातं विदाहादाम्लतां ततः । पित्तमामाशया त्कुर्याच्च्यवमानं च्युतं पुनः । अग्निनाशोपितं पक्वं पिंडितं कटुमारुतं ॥

सू॥ सर्वेरसाः पाकेन स्वाद्वम्ल कटुकाभूत्वा यथार्थस्थिता रसा एव तत्तत्फलदायका इति ॥

सू॥ स्वाद्वाम्लकटुकाः पाक्यारसा यथाकफ पित्ताऽनिलाः सम दोपा यथा यथा योग फलदायकाः ॥

सू॥ सुखदुःख मोहात्मकाः सत्व रजस्तमो गुणास्त्रयः प्रादुर्भवंति ॥

I may also mention here one other fact, which will further strengthen my position that the Nadi Sidhanta is

an Aryan and therefore an Ayurvedic and under no circumstances a Dravidian doctrine. The three great Rishis—(Vyasa, Vasista and Agasthya), who have left monumental works on Nadi Nirnaya, can never by any stretch of imagination be proved to have sprung of the Dravidian race. Indeed it is only a common truism of Indian Philosophy that they were thinkers of the Vedic period of Indian history.

THE KRIMI SIDHANTA OR BACTERIOLOGY.

We may now pass on to that branch of Ayurveda which is conscerned with the Bacteria. When we do so, we are at once impressed with the marvellous manner in which the Ayurvedists of yore built up a systematic science of Bacteriology.

I am quite aware of the fact that the weighty authority of some foremost Ayurvedists of the day is quite against me. Nevertheless, the more I reflect upon the meaning of some passages in the writings of some earliest writers on Ayurveda, like Bodhayana, Kausika and others, in conjunction with the Vedic mantra Brahmana beginning with 'Atrina tva krime hanmi' the more irresistably the conclusion is forced upon my mind, that our ancestors were not only very familiar with but also made great advances in the science of Bacteriology.

To take into account only the most important topics of this useful branch of medicine, there are unmistakable authorities to show that the earlist writers on Ayurveda were well conversant with the existence of different kinds of bacteria, with the several ways in which they bring about disease, as well as, with the different methods in which they can be counteracted or destroyed.

And what is more astonishing is that in all these matters they were not people, who merely made a beginning, but were people who advanced in their studies and research to the farthest limits of which western medical men even of the present day can only dream.

Among the numerous Texts that come up to my mind when I think of this subject, I would only mention here a few choice ones that you may bestow upon them your most serious reflection. And I am sure that even a little thought will convince you of the truth of my contentions.

• That the early Ayurvedists knew full well of the existence of different kinds of bacteria and of the different diseases produced by them is clearly proved by the following text from Bodhayana.—

नक्तंचारिण, उरस्पेशान्, शूलहस्तान्, कपालपान्, पूर्वं एषां पितेत्युच्छैः स्राव्य कर्णिकः । माताजघन्या स्सर्वेति ग्रामे विधुर सिच्छन्ती ॥ Bodhayana

Naktam charma means *krama charma* and includes all those bacteria that live in chains ie the strepto cocci, tuberculosis, anthrax, diphtheria, *uraspesan* means encapsuled corresponding to the pacillus aerogenous capsularis; *Soola hastan* denotes a pike in the fist and represents bacillus tetanus and *Kapala pan* is the bacillus edematus maligni or cancer germ. These names are sufficiently self-discriptive and there can be no mistaking. Further it is said that these bacteria live (*Jaghanya Sarvati*) in the *Matha*= prasoota's womb and likewise flourish upon the cervical discharges (Karnika sravati) and attempt at getting into the blood current *grame-pure sarecre* (*grame-vidura michanti.*)

ii. That they made a careful study of the growth and development of bacteria is well indicated by the following two passages from the same author.

अय श्शंडो मर्क उपवीर उलूखलः च्यवनो नस्यतादित ॥
खेशानीश्वलोमिनी खजापो ज्योपकाशनी अपेतनस्यतादित ॥

Sanda means a bunch of flowers and is here used to denote the staphylo cocci and sarcoma which live in groups and *marka* means a laige belly: the term sando-marka indicates that certain bacteiia like the staphylo family which multiply by spore formation and others by fission or upa veera: *upaveera* means division into two independent halves like the division of the earth worm each half living as a whole worm.

Again the *Marka Jamta* or sporeformation is divided into endospore represented by *khesani* meaning encased and orthospore or flagella represented by *Swalomini* meaning the rough hair like that of the dog. Further, the endospore is a body containing a highly lustrous body vide *Jyopakasini* and is lame *Khajapa* in contrast with the motile flagella.

iii. Of the ways in which they bring about disease the the following texts are ample proof :

सिश्रवासन काबेरका रक्षो राजेन प्रेक्षिता ग्रामगुं सजानतो गच्छंती इच्छंतो परिधाकृतान् ॥

Raksho raja means infection and *Prekshita* means stimulation, *kauberaka* means an animal with eight teeth and thirty two feet and is here used to denote that the blood cell throws out lateral teeth—like projections when stimulated by infection, *misra vasasa=achadanena misrita* and *jana=sookshma—roopi* or *adrusyaroopi* and applies to the germ, the prefix *saha* means together and suffix *thah* means in the same way, paiidha means a circle.

Thus we get that infection stimulates the blood cell to throw out lateral teeth—like projections and in the same manner the disease germ throws out hair—like projections on its head and becomes a flagella and joins the lateral chains of the cell projectors and form the circle of disease propagation.

iv. The same learned writer Lord Bodhayana also prescribes methods by which all these infections may be prevented, controled and cured. The following passages suggest those methods.

शंडोरधश्शंडिकेर उलूखलः च्यवनोनस्यतादित ॥

The Phagocytic germs the Staphylo and the Sarcoma which thrive on *ulookhala*=Chandala= Pabulum shall perish through inanition by the draining away of the Pobulum.

एनानग्नतैनान् गृहीते त्ययं ब्राह्मणस्पुत्रः नानग्निः पर्यसरतु,
नानहंवेद ब्रह्मणः प्रम्रुशतः कूटदंनान् विकेशान् लंबनस्तान् स्वाहा ॥

Here the Lord annouces his most striking discovery in the whole Bacteriology that the receptors which the infection has set up on the body of the blood cell may be made to fall out and in that case, the course and direction of the infection is reversed with the result that the flagella when caught by the dislodged receptor loses all its infectiousness and becomes an antibody.

Nagnata= dislodged, Brahmanah Putrah= microbe (Sookshma roopi) pramrusatah= sparsitah, koota danta = dislodged receptor (tooth), Vikesa=(vigatha kesa) flagella, Lamba= Prabhava, Nasta= Nasa.

A close study of these texts will reveal that Hindu Bactriology is not a myth but a veritable fact. It further proves that bacteriology is a part of the substructure of

the systems of Ayurveda and that it is not inconsistent or incompatible with the Tridosha theory, on which alone some of us have supposed Ayurveda to rest. It is also remarkable to note how these passages anticipate some of the most recent discoveries in the field of Occidental Bacteriology, for instance the Ehlrich's side chain theory was long ago contemplated by the passages referred to above beginning with *nisravasasa* and *ethanagnata*.

Similarly, the theory that holds the existence in the healthy human body of the most dangerous of all disease germs, the maningococus, was foreshadowed centuries ago by the Ayurvedists of our country. Such a reference is found in the passage beginning with Nishedha charini.

निषेधचारिणी स्वसासंधिना पेक्षिते कुलं यास्वपंतं वोधयति, यस्यै विजातायां मनः, तासां त्वं कृष्णवर्त्मने क्लोमानगुं हृदयं यकृत् अग्ने अक्षीणे निर्दहा स्वाहा ॥

Nisheda= Nishidda ; Swapantam bodhayati=gets irritated.

In the face of such clear tistmony if some of us are prepared to declare that Ayurveda has no bacteriology, it would, I think, be nothing short of absurdity. To such I can only say that they should shake off their lethargy, in which they seem to be contented, and to apply themselves more seriously to a systematic study of the endless literature on Ayurveda.

This mistaken impression is owing to the common tradition that the Vrudha-traya is the first and last word on Ayurveda. But it is noteworthy that Sushruta lays down an elaborate process of fumigation and sterilization both before, as well as, after an operation. In this he

strictly follows the procedure set forth in *Pasupanna* of *Yazurveda* and the *Saiva Sruties* of *Rigveda.*

If Sushruta had stopped here it may be open to say that all this is only parasitology and not bacteriology. But fortunately, he actually makes mention of half a dozen kinds of *Rakta krimi* and a similar Number of *kapha krimi*, referred in the *Manthra Brahmanas* beginning with *atrina twa krime hanmi.* This is certainly Bacteriology, however summary the treatment may be, and it rests heavily upon those, who take their stand on the Vrudha-traya as the chief Prastana of Ayurveda and yet assert that we do not possess any Bacteriology, to interpret these texts in a manner which does not involve any reference to such a science.

मन्त्रब्राह्मण.

अत्रिणात्वा क्रिमेहन्मि खण्वेन जमदग्निना विश्वावसोर्ब्रह्मणाहतः क्रिमीश्राजा अप्येषाँ स्थपतिर्वैतः, अधोमाता, अधोपिता, अधो स्थूरा, अधोक्षुद्राः अधोकृष्णा, अधोश्वेता, अथो आशातिकाहताः, श्वेताभिस्सह स्सर्वैहताः ॥

III. SAJEEVA SAREERA PARISODHANA.

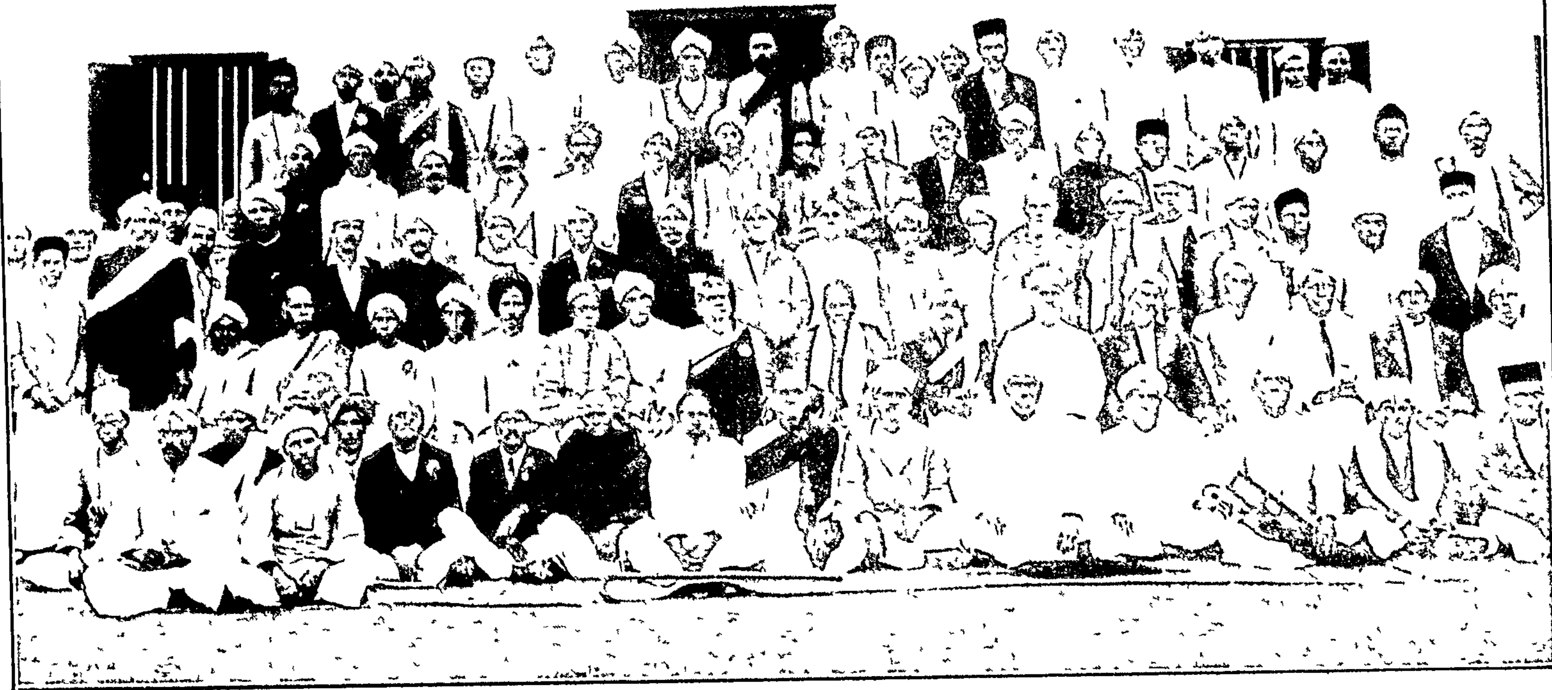
Another important branch of the Ayurveda to which I may with advantage refer you is the study of living bodies by means of what is to-day familiar to our western medical brethren as Vivisection. I am sure that many among you will be astonished to learn that the science of Ayurveda really contains a branch of study which we may most appropriately name Vivisection.

We may go even much further than this. In the field of western medicine it is not more than three decades ago that the term vivisection came into any appreciable vogue. And it is no exaggeration to observe

that our western brethren are almost at the beginning of their study. Not so were the Ayurvedists of ancient times. They not only conceived the possibility of this very useful science, but also made splendid advances in their investigations. Western medical men of today can at the most boast of a few successful, or perhaps more truly unsuceessful, experiments on certain members of the lowest species of the animal kingdom. Still less can they congratulate themselves upon having reached any definite conclusions, upon having produced any tangible results that have any certain or fruitful application in the field of medicine. To realize the high worth of the achievements of our ancestors in this direction you should only read the Adhana panchaka of the srowta bhaga of the Yazurveda. There you have a body of literature that deals with viviscetion not of some sporadic instance of the animal world, but of a systematic and graded study ranging from the birds and the reptiles up to man himself who is the crown and completion of all living creation.

It is not possible here to introduce you to all the details of this vast literature contained in the Yazurveda and later codified by the illustrious sage Kausika in his Karma Sootras. But I can assure you that there is in them sufficient testimony to show that our ancestors were all well versed in all the departments of the study of vivisection. Clear references are made to as many as 40 different kinds of Major Vedic Kratus, each of them being devoted to the study of some particular species of the animal kingdom. In these studies they attached much importance to the following subjects.

i. The functioning of individual viceral organs.



GROUP OF EXHIBITORS
with—Dr P SUBBARAO, B Sc and Sriyuth N NAGESHA RAO, M.A

ii. The five main physiological systems or Kosas: *the Annamaya* or the alimentary-circulatory system, the *Pranamaya* or the respiratory system, *the Mano-mayà* or the cerebro—spinal system, the *Vignanamaya* or the autonomic system and the *Anandamaya* or the genito—urinary system.

iii The phenomenon of sex-metamorphosis which is still a mystery to the modern scientists.

In addition to these important subjects, very interesting and instructive experiments also seem to have been made with extraordinary success relating to the theraputic action of certain drugs on the animal bodies. This is a line of research which, to speak quite frankly, is utterly unknown to our western brethren even at the present day. And yet of all these things we have a clear and consistent exposition in the *Soma Panchaka* of the same *Srowta bhaga.*

CONCLUSION.

I think I should now bring this address to a close. In doing so, I would sincerely urge upon you all the great importance of serious and comprehensive research in the field of Ayurveda. What I feel I have done in this short address is only to place before you the barest outlines of what seems to me an endless research. Friends, I have taken long strides, very long strides indeed, I have told you only of a very few of the unlimited and invaluable possessions that are embodied in the vast literature of the glorious science, which we have all the honor and the pride to study. What I have spoken today is but a drop in the limitless ocean of

scientific investigation in which all these years of my devoted labours I have covered but one short span. This research is not confined to the two or three matters that I have dealt with in this address, but to several others which are equally, if not more, important. It is needless to trouble you now with a long catalogue of all these subjects. I would only mention of some of the most useful branches that will admit any number of earnest explorers and any amount of exploration.

They are:—

i Rasa bhaga.

ii Opstetrics and Pediatrics.

iii Practical operative surgery leading to the restoration of the lost senses of hearing, sight and speech, and transplantation of limps, even the head, mentioned in the *Saiva Sruties* connected with the *Dakśha Yagna*.

iv Rejuvenation contemplated by the *Putra-kamaisth* performed by Dasaratha, and transplantation of testicular glands to Lord Indra.

v Internal secretions with special reference to endocrinology and organotherapy.

vi The influence of the Moon and other planets on the vegetable drugs with special reference to eclipses.

vii Heliotherapy (Sun Baths) with reference to the individual value of the seven colours (*Sapta asva*) contemplated by the Aruna Manthras.

viii. Water as cure, similarly *Mruthika* contemplated by the vedic *Snana Vidhi*.

ix. Laghvee-Karana of heavy metals (*varitara*) and other peculiar processes leading to vaporisation of metals and ionic treatment.

x. *Dhatu Samskarana*: influence of metals on other minerals in the composition of medicines when they do not get actually incorporated, for instance, the use of gold in the preparation of Makaradhwaja.

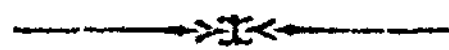
xi. Injections and administration of medicines by the parential route, *Astra Prayoga.* asyata ityastram, asyati=kshipati=prerati=to inject.

But this is a task which is impossible for a single individual, however diligent and intelligent he may be. What I may perhaps claim to have done is merely I have made a beginning and that too in the humblest form possible. Under the auspices and in the name of The Andhra Ayurveda Visva Vidyalaya, I have had the fortune of doing some work, which, though it must necessarily appear to be small compared with what is still to bè done, has yet shed a flood of light on the Noble Science of Ayurveda. More men are required and more money is required for the successful accomplishment of this infinite undertaking More over, it seems to me the surest and the most effective way of answering conclusively some of the unjust and mischievous criticisms that are levelled against the Noble Science of Ayurveda, for, then we will be able to show not only to these critics but to the whole of the civilized world, what in their silent and solitary groves the wonderful Seers of Vedic fame lived for and accomplished. And I strongly feel it rests heavily upon the shoulders of every one who

calls himself an Ayurvedist to do his humble mite towards the completion of this truly patriotic task.

With this fervent appeal and with the offering of my cordial thanks to the organizers of this grand Exhibition, which has afforded me this opportunity of coming before you now to make this appeal, I have the honour to declare this Exhibition open.

Om Santis Santis Santih.



RASAYANA SAMBHASHA PARISHAD

Address by

VAIDYASASTRY NARAYANA SHANKER DEVASHANKER,

Pranacharya, Ahamadabad.

सुधाकुंभं हस्ते दधदमरतार्थं सुमनसां रहस्यं जिव्हाग्रे गदहर मथर्वोपनिषदाम् ॥

मणिं श्रीवत्सांके हृदि जलनिधे र्योऽजनिपुरा विनिघ्नन् विघ्नं वः सुखयतु सधन्वंतरिविभुः ॥

The Rasayana Sambhasha Parishad met in an august assembly at 4 P.M. on the 27th evening. Besides the learned pandits who had come as Delegates from different parts of India, many local vaidyas and lovers of Ayurveda were anxiously waiting to hear the learned

The 21st All India Ayurvedic Conference & Exhibition, Mysore.

1930.



Sriyuth Pandit

NARAYANA SHANKAR DEVASHANKAR, PRANACHARYA,

(Ex-President, Gujarat Prant Vaidya Conference and Principal, Vaidya Patasala, Ahamadabad.)

Chairman of the Rasayana Sambhasha Parishad

discourse of Narayana Shanker Devashanker Pranacharya, Principal, Vaidya Patasala, Ahamadabad and to participate in the discussions. The following is the abstract of the President's Speech :—

Learned and revered Pandits,

I must consider it a very generous honour that the Reception Committee has done to me in asking me to preside over this great gathering of many learned Ayurvedists. As in Vyakarana, Nyaya, and Mimamsa Parishads, there is in Ayurveda too, Tadvidyasambhasha Parishad.

Mutual exchange of thoughts among learned pandits helps the growth of knowledge. Doubts are cleared, valuable information and fresh points of view are gained. There are many subjects which need serious discussions by experienced and learned pandits from various parts of the country, before any decision is arrived at on the basis of shastras.

Let us take now the subject of 'Rasayana Tantra' Rasayana is defined in Charaka, Sarangadhara and Yogaratnakara as that which cures diseases and extends life and strengthens intellect, which combats successfully disease and old age, and as a medium which is चक्षुष्य, बृंहण, and वृष्य. It is also said that it is a method by which are gained 'Rasa' and other seven dhatus. There are two different processes Kutipraveca and Vatatapika. These are clearly set forth in the first chapter in Charaka Samhita Chikitsa sthana.

Nagarjuna and others call mercury and other metals as "Rasayana,". Rasaratnasamuchuya, and Ayurveda-

vignana state that they who desire for increase of rasadhatu to avoid old age and death use mercury.

Mercury, as shown in Siddha Bhaishajyamanimala has six properties. Sindhura, is known as Tridoshaghna, Vrishya, Netrya and Balya ; Bhavamisra has described at length about 18 samskaras (processes) including 'Jarana,' 'Marana' and use of mercury, sulphur, iron, gold and other substances.

The vaidya should choose an auspicious day and time, go to the temple, offer his prayers and then take to Swedana, Murchana and other processes with pure mercury in stone or iron mortar.

There are described four ways of getting pure mercury from cinnabar.

(*a*) Mix cinnabar in bees wax and roll it into a wick and light it up. Mecury oozes out.

(*b*) Place Cinnabar folded in cloth in a crucible and set fire with खर्पुर तुत्थु

(*c*) Put powdered cinnabar and turmeric, on a piece of cloth, roll them and set fiire in a crucible with earthen pot loosly covered over it.

(*d*) Take two crucibles place in them powdered Cinnabar and turmaric spread and rolled in a fourfold cloth and set fire. The mercury will flow out.

Mecury gets pure for use, when it is rubbed with the juices of the following :—tripatrika, Mrugahari. Changeri, Meshashrungi, Bringaraja, Mayurashilkhi etc.

Sidda Bhaishaja Mannimala gives the the following processes by which mercury is made into 'Bhasma'. Mix 1 part of pure mercury with two of sulphur and put them in Kachakupi and set them to destil (वालुकायन्त्र) and boil for 1 yama. This is the way that rasasindhura, Chandrodaya, Mallasindhura, Talakasindhura are prepared.

These processes should be well understood, and be demonstrated. Any advancement in this branch requires :—

(1) Editing with care Rasagranthas by research.

(2) Opening of chemical laboratories in Ayurvedic Institutions.

(3) Employing experienced Rasavaidyas to train students in the process.

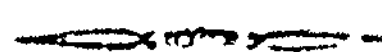
(4) Forming a Committee to discuss doubtful preparations.

These are my suggestions for the improvements and progress of this branch of Ayurveda and I thank you for the patient hearing you have given me. May this great branch of knowledge live to be useful to people and save them from varied ailments I thank the Reception Committee for their generous offer of this presidentship.

After a long speech full of such ideal observations and suggestions the president declered that the subject was open for discussion and took his seat amidst cheers. Many Vaidyas eagaerly participated in discussions and gave their practical experiences in Various chemical process used by them in roasting many minerals and

preparing Bhasmas, Kupika Rasayanas and the like out of them for the good of humanity. The President was patient enough to allow the arguments and to sastisfy the audience by suitable replies. The Parishath came to a close after the utterance of the Mangalam by the chair.

विजयतु नितरां तव प्रभावः सकलजनेऽखिलमंगळप्रसादः ।
अपनयतु स ईश्वरो हि पुंसां तव विपदश्च करोतु भद्र मीशः ॥
इति शम्.



THE SUBJECT COMMITTEE.

The Subject Committee met at 8 P.M. on 27-12-30 with the President in the chair. Several points were discussed, and many resolutions were framed to be put in the open sessions. The Committee rose at 2 A.M. after a heated debate upon further reforms of Mahamandal adminstrations and its shift.



The 21st All India Ayurvedic Conference & Exhibition, Mysore.

1930.



Dr. K. S MHASKAR, M D , M A., B Sc., D P H , D.T M , & H.,

(Haffkin Research Institute, Bombay.)

Chairman of the Dravya Sambhasha Parishad

PROCEEDINGS OF THE DRAVYA SAMBHASHA PARISHAD.

Under the Presidentship of
Dr. K. S. MHASKAR, M.A., M.D., D.P.H.,
Haffkine Institute, Parel, Bombay, 12

After being duly elected President of the Dravya Sambhasha Parishad, as proposed by Dr. Gananath Sen and seconded by Dr. Y. Lakshminarsimha Shastri, the General Secretary, Dr. Mhaskar commenced proceedings by reading his two papers in Sanskrit. (1) Therapeutic Notes on some plants used medicinally in India, and (2) Indian Plant Remedies used in Snake Bite; he then delivered his Sanskrit address which was based on the above two papers.

In the first paper, he discussed (1) reasons of the procedure adopted; (2) the methods employed in the research; (3) the increasing importance of investigation of drugs, by Western methods, if necessary; (4) the selection of drugs according to widely prevalent diseases of the country; and (5) the rationale of incorporating these results in Ayurvedic literature. Of the diseases investigated by him, the first which engaged his attention was intestinal parasites. After a prolonged study, he and his colleague Father Caius found that 25 of the important anthelmintic drugs out of 56 mentioned as common in the Nighantus were, as such, useless, though two of them Carum copticum and Artemisia maritima can be recommended if only their chief constituents are employed as anthelmintics. He also pointed out the drugs which research methods indicated as 'useful Anthelmintics.' He investigated the same way, Antidysenteric drugs, Antimalarials, Antiglycuretics and

Cardiotonics. Holarrhena antidysenterica was a good antidysenteric in his opinion and so was Nyctanthes Arbor-tristis as antimalarial. He considered Gymnema sylvestre a valuable drug for glycosuria and possibly diabetes. He definitely condemned Terminalia Arjuna and mentioned that in his research he found two, Terminalia Oliveri and Terminalia Citrina as good cardiotonics. At the end he uttered a note of warning against the increasing use of tinctures, extracts, etc, in preference to fresh drugs; he pointed out the fallacies underlying the wide and varied Sanskrit synonymy, and requested its rejection; and he pleaded that Ayurvedic drugs require to be examined in the light of present knowledge, as many useless drugs are still being retained in the Ayurvedic literature.

As an example of the above he read his and Father Caius' second paper on "Indian plant remedies used in Snake-bite." He explained how and why so many remedies came to be considered infalliable in snake bite; and, in strong terms, focussed the attention of the Conference to the necessity of paying due regard to the amount of Poison injected. He mentioned his method of research in detail, and then declared that out of the 314 individual plants and 184 combinations (all from Ayurvedic Literature) examined, "None could be recommended as preventives, antidotals or therapeutics." He pointed out how the famous Ayurvedists up to the 17th century have gradually changed their view about these remedies, until finally such remedies ceased to find any place in the Ayurvedic literature. He showed from the Ayurvedic literature the different fallacies that underlie an effective 'bite', the absence of means of identification of

poisonous snakes, the aetiology of the different methods of drug treatments, and how these came into vogue, and then showed that no plant drug can ever succeed as a snake bite cure.

In his address, he pointed out the necessity of revising the Pharmacopoea, and of dividing the present mass of literature on drugs into (1) An All India one and (2) one for Regional areas,—the latter being essential for meeting the needs of the poor villagers, and to give them fresh, cheap, easily available, and good remedies.

He condemned the present day English, Vernacular and Sanskrit Pharmacopoeas, as they were unverified records of information collected from any source, reliable or unreliable. He condemned the present vogue of exhibitions attached to the Ayurvedic Conference as they only serve to give prominence to useless plant drugs, and to the machinations of manufacturers. He also requested that an attempt should be made to discover the difficulties of research workers and meet them half way.

Dr. Mhaskar then placed the various points in serial order for discussion before the Conference. The points were:—(1) anthelmintics, (2) antimalarials, (3) antidysenterics, (4) antiglycuretics, (5) cardiotonics, (6) snake-bite remedies and (7) the necessity of the revision of the Pharmacopoea. He mentioned the receipt of the following six papers for being placed before the Conferenee:—

(1) A note on the anthelmintic action of Embelic acid, by Dr. A. S. Paranjape, M.D., and Dr. G. K. Gokhale, M.B., B.S., both of Pharmaco-

logy Department, Seth Govardhandas Sounderdas Medical College, Bombay. (in English)

(2) Vegetable Oils in the treatments of rickets by Dr. A. S. Paranjape and Dr. G. K. Gokhale (in English).

(3) The Active Principles of some indigenous drugs- by Mr. P. Ramswami Ayyar, M. A., A. I. I. Sc., Bangalore, (in English).

(4) Botany of Ancient India as illustrated by the Ayurveda by Mr. N. B. Dutt, Calcutta, (in English).

(5) A Thesis on "Asoka" Saraca Indica by Bhishagwar K. Achchayya, Bellary, (in English).

(6) Visha Vignana" by Dr. K. A. Raghavan Pillai, F.R.C.P. & S., of Trivendrum (in English).

All these papers were unfortunately in English.

Dr. Mhaskar then opened the discussion on Anthelmintics and read the paper on Embelic Acid by Dr. Paranjape and Dr. Gokhale, as they were absent. Embelic Acid is ineffective even when given in quantity equivalent to 15 Tolas of Embelia Ribes.

The discussion of these papers and the subsequent ones showed the great handicap from which the Conference laboured under, as many of the papers (Excepting Dr. Mhaskar's and some others) could not, due to delay in getting them, be made available to the members long bofore the Conference so that members could come prepared for the discussion. Questions which had been most satisfactorily answered in the thesis, were repeatedly asked as information. The members

seemed to have been completely taken aback by the mass of information about useful and useless drugs laid before them. Evidently they desired time for consideration, so that scientific points might be discussed with equal depth and seriousness. The uselessness of all snake-bite remedies for Cobra and Viper bite as expressed by the Chairman, seemed to surprise them most. Dr. Mhaskar also mentioned his readiness to demonstrate from his vast and laboriously collected exhibits of plants any doubtful points, and to repeat his experiments in their presence, if necessary. It is regretting to note that none of the manufacturers with snake-bite remedies to sell, desired to test their remedies. Much other useful side-light was thrown on the subject by Dr. Gananath Sen, Dr. Laxmipathi, Dr. Pannikar, Dr. Apte and several others, which but went to show the high importance these gentlemen attached to scientific research with reference to Ayurvedic drugs. Dr. Gananath Sen's interesting remark about the real Arjun being what is now termed Terminalia Tomentosa expressed concisely the confusion that has crept in Ayurvedic therapy.

Mr. Ramswamy then read his paper (3) on the " Active principles of some indigenous drugs". He showed with concrete examples e.g., morphine, cocaine, how standardisation can be effected, if once the active principles are found, and moreover it would be possible to build them up synthetically in the laboratory, and be further improved upon.

Dr. Mhaskar agreed with the above, but did not like to limit the investigation to the one or two so called

active principles, as other constituents of the plants held, in his opinion, an equally high place.

The other papers were taken as read, as the authors could not be present at the Conference.

(4) The Author of "Botany of Ancient India" desired to show by examples how history of plants and their economic employment is of material benefit to the public and how this information leads to the discovery of medicinal properties.

(5) Dr. Acharya in his thesis on "Asoka" pointed out the extremely limited usefulness of Asoka, and the equally good results obtained by the use of Polyalthea longifolia.

(6) Dr. Raghavan Pillai, F.R C.P.S. Vaidya Kalavadi, summarised in his paper on "Visha Vignana" the information found in Ayurvedic literature about Poisonous reptiles, insects, the nature of poisoning, and the methods of cure.

Among the other papers that were sent from different parts for this Parishad and got the appreciation of the Essays Judging Committee, there were, one written in Sanskrit by Vaidya Vasudevashanker Dwivedi, Dranghadria, Kathiawar, about the 4 kinds of Arjuna trees and the other written in Hindi by Rajavaidya P. D. Sharma, Raipur, C. P., about the Pippal tree, both giving full description about their identification, properties and therapuetical uses.

Dr. Mhaskar pointed out that this was all book information copied out from various places and contained such statements as to be incompatible with practical knowledge and experience.

In spite of the keen desire expressed by Dr. Mhaskar to take into consideration the "Necessity of the Revision of Ayurvedic Pharmacopoea," no action was taken, as the Conference wanted time to think over the subject. The question was therefore shelved.

Dr. Mhaskar expressed his desire to offer three prizes for the best thesis on (1) the Treatment of Diabetes, (2) the Treatment of Leprosy, (3) "the Research Methods employed by Ayurveda in the investigation of Ayurvedic drugs." The prizes were announced to be respectively of (1) Rs. 250/-, (2) Rs. 150/-, and (3) Rs. 100/-. The Essayists were particulary requested to limit themselves to Ayurvedic literature published before 18th Century and were to keep aloof from all scientific literature published since. The essays were to be written in Sanskrit, Hindi, or English. He repuested the eminent members of the Audience to write such essays and help Ayuaveda, not because there is a prize for it, but for the establishment of Ayurveda on a firmer basis. He expressed his intention of undertaking research on these subjects in future, and that he might himself compete for the prizes. He requested the eminent assembly to consider the small sum of the prize not as a remuneration, but as a humble token of appreciation of their work.

The members of the Cenference expressed their appreciation of the laborious researches of Dr. Mhaskar, and the session of the Section was brought to a close after duly thanking him for the same.

Dr. Mhaskar thanked the Reception Committee and the members of the Conference for the high honour they

The 21st All-India Ayurvedic Conference & Exhibition, Mysore.

1930.



Sjt P Subbanarasimhiah, M Sc.
(Int. College, Mysore)
Secretary, Entertainment Section.



Sjt Bhishkrathna B V Pandit
(Prop. Sadvaidyasala, Nanjungud)
Chairman, Entertainment Section.



Vaidya Vichakshana Mudgal Rangachar,
(Prop Bhishagvasvavi, Mysore)
Chairman, Exhibition Section.

ADDRESS BY

Dr. K S. MHASKAR, M.D., M A , B.Sc , D.P.H , D T.M. & H ,
Chairman, Dravya Sambhasha Parishat

Dated 28th December 1930.

Gentlemen,

It is the privilege of the President of a Section to address some remarks which may not have a direct bearing on the subjects under discussion. I desire to avail myself of this privilege and taking the two papers I have presented as my text, I intend placing before you a few of my views on the necessity of revising our knowledge of the properties and uses of the medicinal plants of India and the means to attain that end.

One is often asked at the outset the wisdom and propriety of such an all-round inquiry when reliable drugs and preparations are already at hand. Increased means of communication have cut short distances and efficient medical help is frequently available, when desired. Help is further afforded by those bottled preparations widely advertised in the newspapers and enticingly laid out in the exhibitions and on shop counters. I admit with such critics, that a knowledge of a few drugs, and how best to use them is far more valuable than that of a host of drugs with second-rate qualifications.

But, Indian conditions are peculiar and demand a solution of their own. First and foremost is the prejudice that exists against foreign drugs and foreign methods of treatment, as old traditions and beliefs are slow in yielding place to new ideas. By foreign I do not necessarily mean non-Indian, for to a villager anything

beyond his ken is still foreign. The second is the economic factor. India is a vast country; its poverty is vaster still. The railway and the post-office can bring medical help; but the help is costly. The masses cannot afford and are not likely to, for decades to come, pay for medical treatment even of the common and easily remediable ailments of life, and have mostly to rely on the medical knowledge some of them possess of the flora of their surrounding country. For treatment to be popular among them, while necessarily (1) efficient, must be (2) safe, (3) easily available, (4) cheap enough to suit their pockets, and (5) be easy of administration so as not to put a strain on their mental faculty for remembering the various directions. Under the present conditions the best help the profession can render them, is to examine the material they use, reject the useless, and advise them how to use the remainder to the best advantage. In other words, we ought to provide every village, every district, and every province with a pharmacopœ of its own which it can use for most ailments the human frame is heir to. They can thus collect drugs which are easily identifiable, easily procurable, unadulterated, and above all fresh. I reseve the term All-India Pharmacopoea for what is best in Ayurveda and for such other drugs of remarkable merit as are found outside it.

The other school of critics also questions the propriety of drug research, but on other grounds. They deny every one the right of questioning the efficiency of Indian medicinal plants in general and of Ayurvedic plants in particular. They consider it a waste of time to examine the information so far collected; and whatever be its source, they demand it to be accepted as gospel

truth, arguing that the properties mentioned stand proved for all time. If the efficiency is confirmed, the reply is "I told you so"; if declared absent, they attribute the result to faulty methods or to incompetency of the investigators. According to them, either way, it is a waste of energy and money. A few of them also suggest that the investigators want either to decry Ayurveda, or to pilfer its treasures for personal glory and enriching the pharmacopoeas of other nations. In the meanwhile, the record of the number of medicinal plants and their properties keeps on growing, and the plant pharmacopoea of Ayurveda almost threatens to be co-extensive with the flora of India.

Happily, midway between the two, a class of people mostly composed of Ayurvedists is growing, who question the utility of many plant remedies, are looking for means to satisfy their curiosity, and are glad to receive confirmation or refutation as somthing solid to stand upon. They know that from times immemorial, the information about plants has mostly been obtained from insignificant, illiterate persons. Charak and Sushruta advised physicians to enter forests and climb mountains in order to gather information from hunters and shepherds. The history of medicine shows that the world owes a huge debt of gratitude to such insignificant persons who have by their observation brought a number of valuable plants to the notice of the medical profession; but it does not entitle this group of persons, much less their advocates, to demand acceptance of whatever they say. The authors of Brihannighantu-ratnakara were, I believe, the first to recognise this obvious truth and lodge their protest against this slavish acceptance in no uncertain terms.

"The gardener, the shoe-maker, the washerman, the barber, and old widows are the physicians of the present age". The authors started, as far back as forty years ago, the laudable idea of producing a nighantu worthy of the name of Ayurveda. According to them, "a physician without a pharmacopoea, a learned man without a grammar, a hunter without a bow are object of ridicule". If they had only used their pruning knife vigorously, I am sure many of the plants and many of the properties described for other plants would never have found a place in their voluminous work. The pruning has to be done some day, and it is my earnest desire and that of my colleague to contribute our little mite towards this unwelcome but necessary task. It is for the members of this illustrious conference to discuss the ways and means, to decide on the instrument one ought to employ, and present to the profession and the public an authoritative document worthy enough of being ranked with the best pharmacopoeas of the world.

It is the mass of poor suffering humanity in India whom myself and my colleagues have always kept in view since we undertook the investigation of Indian medicinal plants including those mentioned in Ayurveda. We have stated in the two papers, the principles we have laid down for selection of a plant and the methods we employ for its investigation, and I need not emphasize again the high importance we attach to clinical tests. Conditioned as our investigations are at present, we personally entertain small hopes of completing the investigation of even a dozen plants in our life time; much less do we hope to come across a medical plant of outstanding merit in or out of the Ayurvedic

pharmacopoea. We are awake to this possibility and if we succeed I am sure you will not grudge making the world the richer for it. When one comes to think of it, India may well be proud of her contribution to date!

While I see clearly what ought to be done for the masses, I feel diffident in laying before you the means to attain the purpose in view; for, the means we have chosen,—to express it in the words of one of your former presidents,—are such that "the statement that it would take one generation to investigate all indigenous drugs is decidedly an under-estimate, and it would require the opening of many laboratories throughout India employing teams of experts and involving expenditure of millions of money." We have examined the various suggestions put forward and find no shorter cut through the *impasse* than the one we have adopted. I decline to accept the present knowledge of Ayurvedic medicine as *God-revealed*, nor the Samhitas as the sole work of the person after whom they are named. In my opinion, their authors but record the clinical experiences of the times in which they lived, with more or less interpolations of their personal observations. The experiences are the result of the efforts of several generations, and what has taken generations to acquire might pardonably require at least one generation for examination, if the good from the bad and the chaff from the grain is to be discriminated.

This brings me to the debatable point whether there is really such an admixture of the good and the bad in the several indigenous pharmacopoeas including those of Ayurveda. The papers that I have laid before you to-day are an illustration of both. You will never realize

the enthusiasm with which we started the investigation of anthelmintics and snake-bite remedies, especially the latter, and expected to find not one but several plants worthy of being brought to the notice of that poor mass of people who suffer so heavily and stand most in need of efficient remedies. If you but agree with us that we are justified in condemning as useless at least a few of the plants out of the vast number examined, and in denying the rest a property they had long been credited with, the necessity of the complete revision of all indigenous pharmacopoeas stands self-revealed. That such revision is necessary and has already been undertaken at different periods is evident from the examination of Ayurvedic works.

I divide the medicinal plants into two broad groups, (1) the plants that found a place in the Ayurvedic Pharmacopoeas compiled before the 17th century, and (2) Indian medicinal plants, a collection at a later date of a vast number of plants which require to be very carefully examined for inclusion in the several regional pharmacopoeas I mentioned before.

The Ayurvedic Pharmacopoeas:—Ayurveda has undergone and is undergoing a continuous evolution and what is true of its various sections is also true of its plant therapy. The Vedic Aryans were quite content with about hundred plants of wich Soma was the chief and the hymns regard this number as sufficient for the purpose of perfect health and uninterrupted happiness. This limited pharmrcopoea continued to swell through subsequent centuries, and about 800 plants had been in use when Sushruta recorded their properties and uses. The rise of Buddhism, the Greek and Mahomedan

invasions added to the total knowledge, but it does not appear that all these plants found favour with the medical practitioners of the different periods. Continuous notable additions and deletions were made in the pharmacopoeas, but the tendency towards deletion predominated. For example, Madanpal and Dhanwantari mention in their Nighantus about 570 and 490 plants respectively, while Narhar Pandit found only 210 plants to deserve the honour of being included in the Nighantu. Bhava Misra notes about 530 plants of which less than 400 are medicinal, the rest being fruit, vegetable, and food-grain plants. No two lists agree completely. We have unfortunately no records of the evidence on which most of the plants were deleted, nor of the means with which such evidence was compiled. The revisions of the Nighantus came to a stop in the 17th century and no notable works have been added since then.

Indian Medicinal Plants:—In the 19th century, much impetus was given to the study of Indian medicinal plants including those mentioned in Ayurveda. Medical and other officers of the East India Company and later, of the Government of India, collected all the information they could, partly on account of the love of the subject and partly on account of the necessity of meeting a deficiency in the stock of medicines required for treatment in the hospitals. They, thus, hoped to substitute equally efficient Indian plant drugs for the European medicines to which they were accustomed. The amount of information they collected is enormous, but they do not seem to have paid as detailed attention to the Nighantus as they did to the information gathered in the bazaars, or from forests, wild tribes, agriculturists, etc.,

stimulated by their example, sporadic efforts were made by various Indians to collect informatin about plants, mostly on lines already laid down by the various European workers. Several regional pharmacopoeas came into existence at this period; one notable is Bapat's Vanaushadhi Prakash (in Marathi) which deals exclusively with plants found in the Konkan and adjacent parts. All recorded it as information; none claimed it as evidence.

Indian Plant Pharmacopoeas in English, Vernaculars, and Sanskrit·—Dymock and his collaborators were certainly justified in publishing the information, known up to their time, about medicinal plants. They also expected a verification of the properties at a later date. But the impetus that they gave for collection of information has not still lost its momentum while verification has receded far into the back ground and may be said to be completely absent Several pharamacopoeas and materia medicas published this information in handy volumes for the benefit of the profession and the public. On the whole, the idea seemed to prevail that the more numerous the plants mentioned, the greater the glory of the flora of India. None cared for verification. All are faithful copies of the original, spelling mistakes included. The Sanskrit editions with the vernacular translations followed suit, expressed the properties in terms of Ayurveda, and attempted to enhance the glory of Ayurveda. Nighantu-ratnakara records about 820 plants and Brihan-nighatu-ratnakara, over 1600 plants. One of the founders of this Conference, Shankar Dajishastri Pade, notes 927 plants. But none explains the grounds they base their selection on, nor why their list differs from that of their contemporaries. I submit,

that in the arguments for these discrepancies lies one of the keys for the revision of the Indian Plant Pharmacopoea. Ayurvedic medicine certainly received a check in the 19th century. Its study was neglected even discredited. What else could happen when attempts were made to foist on Ayurveda a host of drugs which failed to live up to their reputation! Ayurveda could well have cried out "Save me from my friends!"

The Plant Exhibitions :—Another method of collecting and broadcasting such information was the organisation of exhibitions of authentic medicinal plants. Detailed botanical descriptions accompanied by scale drawings coloured or uncoloured, evidence of medicinal property, and the information on which the property was based, formed a feature of these exhibitions. What appears to have been good enough in the first half of the 19th century appears to be accepted as good enough for our present needs, with the proviso that the descriptions of botanical characters are dropped, the drawings are a travesty, means of identification are absent, nomenclature a Babel, the evidence of medicinal property completely lacking, and the medicinal property alone mentioned as an incontrovertible truth. The medicinal plant exhibitions that I know of were a mixture of everything that ought not to find a place in a medical exhibition and has little educative value. It is the duty of the Ayurvedic schools and colleges to keep type specimens of medicinal plants and their illustrations arranged according to their habitat and medicinal properties, certified to possess properties noted against them,—the evidence of certification being always available for independent judgement by interested persons. The Ayurvedic profession expects

to be credited with familiarity with these plants and with what is given in books. What they demand to know are the departures from accepted ideas and new findings.

The number of plants requiring examination:—Over two thousand plants believed to possess medicinal properties have thus been brought to the notice of the profession and the public during the last 100 years, and many new therapeutic virtues have been attributed to plants previously known. Further, different parts of a plant are credited with new and divers properties. This information is made to parade under the banner of Ayurveda, and the mistake continues to prevail that all plants found in India, if medicinal, are necessarily Ayurvedic. If each property of each plant is to be studied, the amount of investigation involved is multiplied several-folds and looks almost impossible.

And yet this huge number can be boiled down to decent proportions if we but will it, for I still feel that the individual pharmacopoea of an Ayurvedist is far more limited than the smallest of Nighantus. Just consider the list of drugs Lolimbraj gives in his work "Vaidya-Jeevan" and their commonplace character. The true Ayurvedist believes in the experiences of his forefathers and of himself, often collects himself the drugs he needs whatever be the names others may call them by. His individual pharmacopoea may differ, but it is small, rests on Ayurveda, is influenced by family traditions, the nature of his education, and the plants available in the country he practises in. To him the drugs is but an instrument: it is the method and the brains behind the method that count,—a subject of which we shall hear much this afternoon.

Impressed by the marvellous cures effected by Ayurvedists, an idea seems to have got abroad that India was the storehouse of wounderful plants. In the interest of humanity, efforts were made to collect all information from all sources. But when most of the plants examined failed to prove their claim, this mass of information, ill digested, incompetently collected, briefly recorded, and badly copied from one book to another, led to a revulsion of feeling also unjustly and hastily conceived that there is "Nothing in Ayurveda." Ayurvedic treatment got discredited; and since treatment is the essence of medicine, such loss of faith soon came to be stamped on Ayurveda in general.

Let it not be understood that Ayurvedic plants are on their trial and must prove their competency before Ayurveda can rehabilitate itself in the medical world. I plead before you the cause of suffering humanity. The country is flooded with a host of untried drugs making efficient with well-tried drugs an impossibility, and thus perpetrating the sum total of human misery every one aspires to remedy. A heavy responsibility rests on the profession, and the public expect us to shoulder it. They further demand to be protected from the blandishments of manufacturers of drugs and preparations. A former president of yours told you once—"If modern research could reveal to us the specific physical and chemical features of those samples which are selected by experts of Indian Medicine as the best ones from the stand-point of therapeutics, then we may have a comparataively easy method of standardising the crude drugs commonly included among our bazaar supplies So far this work does not seem to have been undertaken by the research

workers either at Calcutta or elsewhere. We Ayurvedic physicians, have therefore no use of research institutes like those of Calcutta." I assure you the resaerch of medicinal plants, or according to him, of 'drugs' and 'adulterants' is so closely inter-related as to make it impossible to distinguish the one from the other. It might even happen that what is commonly accepted as adulterant may turn out to be the useful thing, vide—*Terminalia tomentosa* as adulterant of *Terminalia Arjuna*. To know the good from the bad, one must study both the good and the bad in all their aspetcts before any specific distinction can be made. The researches are being carried out since the last eighty years in and out of India, with results you are already aware of; and one can count on one's finger's end the drugs with reliable distinguishing tests whether they be chemical, physical, pharmacological, pharmacognostic, bio-chemical, or clinical. It is neither through indifference, nor contempt, nor sheer cursedness that little progress is made. But it is the magnitude of the task and its complex nature that is the despair of the scientists all the world over. They fully deserve not our condemnation, but our sympathy, encouragement, and active help.

It would thus be more economic for us to devise a policy to limit the chances of inducements to adulteration than to devise means and tests to dedect it wherever found, and ask for deterrant legislation There is no excuse for many of the preparations on the market; for, we often find the fresh juices, infusions, decoctions, &c., to give better results than the tinctures, extracts, syrups, &c. At a recent exhibition in Bombay, on my declining to pass any opinion on the merits of manufactured

preparations, it was seriously pointed out to me by the committee that the medals and prizes must be awarded to encourage indigenous industries; and that if I couldn't help them, they would give the medals for the quality of the packing, the get-up, &c., of the preparations concerned. The only two items I felt certain of to be indigenous, were the 'labour' and the capacity of the manufacturer to impose on an expectant public.

Let us define what Ayurvedic plants are, and exclude regretfully but relentlessly the rest. With a still harder heart, let us further have a concensus of opinion and limit ourselves only to plants without which it will be impossible to treat our patients. Let us then present this list to the research workers and request them to show us the useful and the useless, and tell us their difficulties. We shall then have a compact pharmacopoea of which our future generation may well be proud of. It is quality that counts, not quantity. The careful nursing of the trust the public still have in us, can work more wonders than any number of drug committees or penalizing legislations. God helps those who help themselves.

The subject of medals and prizes gives me yet another argument for the revision of the plant pharmacopoea and for inducing us to deliberate on the tests and methods of research we would like to adopt. None knows the conditions which must be fulfilled before an award by you is deserved, and the present arrangement is too modest for such an illustrious conference as that of the Ayurveda Mahamandal It takes little cognisance of the difficulties of any research. Must we debar a candidate because he cannot present his thesis in time for the conference; or cannot afford to wait for the next

conference for fear of his ideas being pilfered; or cannot present it to this confeience for fear of the reception it might obtain on account of his uncongenial results? Should we not give recognition as well to thesis on the chemical, biochemical, physical, botanical, pharmaceutical, pharmacological and clinical aspects of plant investigation? Should we not widen our view and grant recongnition to researches on subjects cognate to the whole of Ayurveda, by students in or out of the body of Ayurvedists, in or out of India In honouring the silent, patient, haid working, badly requitted, and much misunderstood band of iesearch workers, the Ayurveda Mahamandal honours itself the more.

I have laid before you the crying need of the times, and the methods research workers adopt to find a solution for it. I have shown you what help this conference can render. I now iequest you to deliberate on the same and formulate a policy worthy of the tiust the pulic still repose in us.

Gentlemen:—In referring to the views expressed by your past presidents, I mean no disrespect to them. Each one is entitled to hold his views according to his lights, education and prejudices, and struggle for the progress and re-establishment of Ayurveda. It is always through different angles of vision that progress can be achieved. When flint meets flint then only there is fire. With this much of introduction I can safely pass on to the views expressed by the president of the Confeience, the welcome address of Mr. D'Souza and the speech of the Reception. You have perhaps been struck by the remaikable coincidence of the similaiity of views of us three coming from the different parts of India and

without a chance of exchanging our ideas. All the speeches of yesterday morning were in refreshing contrast to the speeches we are accustomed to hear up-to now. I felt confident that three-fourths of my work was done and I had only to carry out the orders of the President Dr. Gananath Sen, and limit myself to his remarks about plant therapeutics. I had decided to tear off the address I had printed, and dispose off, in 2-3 minutes what I had to say by simply quotiong what they had already said so well.

But what I heard at the afternoon session (of 27th December) made me believe that no notice was taken of the remarks uttered yesterday morning. The same old arguments, the same old shiboleths were trotted out asking for a reply again, or rather almost challenging one to reply to them. It is one of the disadvantages of previously or printed speeches, that there is no elasticity about them. Either they have to be torn off in toto as I intended, or to be read out as such in spite of the altered conditions. Dr. Shastri, the General Secretary, remarked to me that some of the speeches and their length were due to the desire of the persons to ask for a discussion and a reply. I should have thought that the points raised and the remarks had been answered almost in anticipation, by the President of the Conference, and it was rather the other way that the President's remarks required either to be met by argument and examples, or by an expression of concurrence in the same. I let my address stand therefore as a first reminder of the almost revolutionary remarks of the President in the annals of the Ayurvedic Conferences.

I make no apologies for the expression of my views here. The apologia tendered by the President is much more than sufficient, and I am prepared to share the fate that you might have in store for him.



The 21st All-India Ayurvedic Conference & Exhibition, Mysore.

1930.



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SOME IMPORTANT PAPERS READ AT THE DRAVYA SAMBHASHA PARISHAD.

1. Therapeutic notes on some Plants used Medicinally in India.

BY

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" The two Ashvini-Kumars asked Daksha-Prajapati, who was resting in his hermitage:—Whence was the plant "X" obtained? How many of its varieties exist? How many and what kinds of essential and secondary attributes has it? What are the plant's synonyms and botanical characters? What is its color and its property? Which varieties and parts of the plant are used for a particular purpose? With what other plants is it mixed when used therapeutically, and what diseases do these preparations cure? Oh Lord, and Master, be kind enough to answer in detail these questions of ours. Hearing these words of the Ashvini-Kumars, Daksha-Prajapati said:—.......... ....." (Bhava-Misra).

In the course of a year the specialist, if he is known to be familiar with a branch of science involving the public welfare, will be called upon to answer a thousand or more questions widely divergent in character yet pregnant with significance, and demonstrating the craving for knowledge displayed by civilization of the present day. Men want information, facts, the truth more to-day then ever before.

This has been the fate of the two authors ever since they joined hands and began their inquiry into the therapeutic properties of the medicinal plants of India—a fate they do not deplore since they have been able to ascertain for themselves that, except for that class of people which is impelled by "the accursed greed," there is an increasing desire on the part of the layman for an insight into scientific and professional subjects generally; nay more, that there is an increasing willingness to admit the verdict of experimental evidence and to discard remedies in use in the family for generations, but found wanting when submitted to the crucial test of experimentation.

Critics—for such men, we regret to say, do exist—condemn the study of indigenous medicinal plants on the plea that there is "nothing" in them. Such men forget that is just **as important** for the welfare of a poor suffering humanity **to denounce a** drug in vogue as useless as to proclaim it useful. It is in this spirit that we have undertaken our investigation into the therapeutic properties of Indian medical plants.

Our enquiry was begun in July 1917 and is still in progress. All through we have adapted ourselves to circumstances or local conditions, in the sense that the selection of the material for study has depended on a type of comlaint or infection fairly common in the place and the possibility of testing the therapeutic value of the drugs according to the canons of modern science.

ANTHELMINTICS.

The first part of the investigation (July 1917—March 1923) was carried out in the Central Jail at

Trichinopoly. It dealt with anthelmintics, for the controlled population of a jail is specially suited to the study of worm remedies.

The convicts at the Trichinopoly Jail are fairly representative of the civil population—peasants, artisans, etc.,—of the Madras Presidency. And the exmination of over 20,000 from different parts of the Presidency showed that 98 per cent were infected with hookworm, 60 per cent with roundworm, 35 per cent with whipworm, 7 per cent with *Strongyloides*, and 79 per cent with *Oxyuris*.

Of the 36 possible hemminthic parasites of the human alimentary tract so far recorded in India, only the above fire were found in significant percentages.

Charaka and other medical works, excepting Atharvaveda and Sushruta, record twelve intestinal parasites; those parasites which result from Kapha, and inhabit the stomach and small intestine are: *Annada*, *Udarada*, *Hridayada*, *Churu*, *Darbhapushpa*, *Saugandhika* and *Mahagada*. Those which result from faeces and inhabit the large intestine are:—*Kakeruka*, *Makeruka*, *Lehha*, *Sashulikha* and *Sausurda*.

Sushruta gives a list of 13 differently named parasites Those known as *Darbha-pushpa*, *Mahapushpa*, *Praluna*, *Chipita*, *Pipilika* and *Daruna* have their origin in the daranged *Khapa*. Those known as *Ayava*, *Viyava*, *Kipya*, *Chipya*, *Gandu-pada*, *Churu* and *Dvimukha* originate from the faeces.

The Atharvaveda records 30 intestinal parasites the names of none of which correspond to those mentioned by either Charaka or Sushruta.

The few that seem to have been indentified are :—

(1) Roundworm :—*Annada* (Willson & Wise); *Ayava* (Chakrabutty); *gandu-pada* (Mukerji).

(2) Hookworms :—*Chipya* (Chakrabutty); *Hridayada* (Mukerji).

(3) Whipworm :—*Dvi-mukha* (Chakrabutty) : *Sushimukha* (Mukerji).

(4) Threadworm :—*Churu* (Chakrabutty).

(5) Tapeworms :—*gandu-pada* (Chakrabutty); *Shashulaka* (Mukerji); *Udarada* (Wilson).

(6)Flukes :—*Kripya* (Chakrabutty).

We are inclined to admit Chakrabutty's arguments for considering *Ayava* as roundworm, *Chipya* as hookworms, *Davi-mukha* as whipworm, and *churu* as threadworm.

We call *anthelmintic* any medicine against worms, whether it destroys the intestinal parasites, or simply promotes their explusion, or does both. We restrict the term *vermicide* to drugs which kill the worms, and we use the term *vermifuge* to denote a remedy which expels the worms from the animal body without necessarily killing them.

Of the three methods in vogue for interpreting the efficiency of anthelmintics we adopted that which is based on determining the proportion of the number of worms removed with one treatment of the drug under examination—the Test Treatment—to the total number of worms harboured, as shown by the subsequent administration of the anthelmintic of known potency—the Standard Treatment.

A group of convicts who were likely to stay in the Jail for over six months were selected and their intestinal infection determined. They were given the test drug according to the methods advocated and this was followed by a purge in order to facilitate the removal of the worms from the intestines. The individual stool passed after the test treatment was collected, washed immediately, and sifted through a wire gauze sieve with 40 meshes to the inch. The residue was thrown in small lots in blackbottomed Petri dishes, and the worms picked out, classified and counted. In this way we examined all the stools for five consecutive days after the treatment and until no worms were seen for two consecutive days. The cónvicts during this period were confined to their cells so as to ensure the collection of all the stools passed.

The Standard Treatment was given after an interval of ten days, and repeated at intervals of 10 days as long as there remained worms or ova in the faeces. The sum total of worms passed after the test treatment and all subsequent standard treatments, was taken to represent the worm content of the persons treated.

The anthelmintics of known potency used in the standard treatment were thymol in 60 grain doses for hookworms and santonin in 5 grain doses for roundworms. In the absence of effective anthelmintics against other worms we limited our study to roundworm and hookworm infections.

Starting with a minimam dose we administered the test drug in higher and higher dosages until we reached the limit of tolerance shown by vomiting, giddiness, etc. In the case of hookworm infection the drugs were given in the morning on empty stomach and no food was

allowed until the purgative had acted once. When dealing with roundworm infections we gave the drug in the evening and the purgative the next morning.

The main object of our investigation was to find an anthelmintic that would be safe, reliable, easily administered, and if possible cheap, so as to meet the conditions of a light but widely prevalent infection. All through we endeavoured to correlate the anthelmintic property of the drug with its chemical constitution, and it is a knowledge of the correlation which enabled us to ascribe to a few drugs anthelmintic properties they had never been credited with.

Nearly 500 drugs out of some 1600 plant remedies are mentioned as having anthelmintic properties. They may broadly be classified as follows :—

(1) Specific anthelmintics :—*Areca Catechu*, *Butea frondosa*, *Embelia Ribes*, *Mallotus philippinensis*, *Punica Granatum*, *Vernonia anthelmintica*, etc.

(2) Poisonous anthelmintics :—*aconitum ferox*, *calotropis gigantea*, etc.

(3) Aromatic Nacotics :—*apium graveolens*, *artemisia maritima*, *carum copticum*, *mentha arvensia*, etc.

(4) Bitters :—*holarrhena antidysenterica*, *melia azadirachta* etc.

(5) Carminatives :—*caryophyllus aromaticus*, *cinnamomum zeylanicum*, *piper betle*, *piper longum*, *piper nigrum*, *zingiber officinale*, etc.

(6) Purgative and Cathartics :—*baliospermum axillare*, *croton tiglium*, *ricinus communis*, etc.

We have examined 25 important drugs out of 56 mentioned in the treatment section of Charaka, Sushruta, Vagbhata, Brihan-nighantu-ratnakara, Nighantu-ratnakara, etc.

(1) Specific anthelmintics.—*areca catechu*, *aspidium filix-mas*, *butea frondosa*, *cocos nucifera*, *embelia ribes*, *mallotus philippinensis*. *punica granatum*, *vernonia anthelmintica*.

(2) Poisonous anthelmintics.—None.

(3) Aromatic Narcotics:—*apium graveolens*, *artemisia*, *maritima*, *blumea balsamifera*, *carum copticum*, *Foeniculum vulgare*, *Gaultheria fragrantissima*, *Mentha arvensis*, *Pinus longifolia.*

(4) Bitters:—*Holarrhena antidysenterica*, *Melia Azadirachta*, *Picrasma quassioides.*

(5) Carminatives:—*Caryophyllus aromaticus*, *Cinnamomum Tamala*, *Cinnamomum zeylanicum*, *Piper Betle.*

(6) Purgatives and Laxatives —*Aloe vera*, *Croton Tiglium*, *Ricinus communis.*

(7) Miscellaneous:—*Acalypha indica*, *Artemisia absinthium*, *Blumea densiflora*, *Brayera anthelmintica*, *Cinnamomum Cassia*, *Cinnamomum iners*, *Embelia robusta*, *Eucalyptus citriodora*, *Eucalyptus globulus*, *Illicium verum*, *Melaleuca leucadendron*, *Mentha piperita*, *Petroselinum sativum*, *Pimpinella Anisum*, *Ruta graveolens*, *Sassafras officinale.*

We could not for obvious reason (experiments on human beings) exmine such poisonous drugs *Aconitum ferox*, *Calotropis gigantea*, etc.

Of the numerous remedies used daily in India for the removal of worms none can be recommended as an anthelmintic. *Carum copticum* B. & H and *Artemisia maritima* Linn., though useless as such, are the source of two most powerful anthelmintics: thymol against hook-worms, and santonine against roundworms, respectively. The discovery of hitherto unknown anthelmintic poperties in oil of sassafras, oil of cloves, oil of anise, oil of wintergreen was the natural consequence of the knowledge acquired by the two workers of the correlation between therapeutic properties and chemical composition.

ANTIDYSENTERICS.

Shortly after the opening of the Pharmacological Labortory in Bombay, all hopes of continuing the work begun in Trichinopoly had to be abandoned owing to the government Resolution that such experiments—though safe—should not be made on prisoners.

As the conditions prevailing in the local hospitals were found suitable for the controlled treatment of dysenterics and diarrhoeas—and, to some extent, malaria—, full advantage was taken of the situation to determine the therapeutic value of drugs credited with antidiarrhoeal and anti-malarial properties.

Deaths from dysentery and diarrhoea in the Bombay Presidency average, 1. 4 per mille of the population and rank third after deaths from fevers and respiratory complaints. Diarrhoeic troubles account for 4.5 of the 115 per mille who seek treatment from the hospitals or other charitable institutions. They are at their height during the months of July, August, and September.

These figures leave out of account the hundreds of poor villagers who live too far away from the Central Taluka Dispensary to seek medical help. They were the people we had in view when we decided to investigate the therapeutic value of antidysenteric drugs The problem was not to find out a remedy superior to those now in vogue, but to search for one that should be equally effective, easily available, cheep, and readily administered.

The enquiry was carried on at two of the large hospitals of Bombay, where the authorities kindly gave us all facilities to treat patients suffering from diarrhoea and dysentery. These are mostly very poor people and not infrequently vagrants. On being admitted to the hospital they receive warm clothing and a comfortable bed, and are put on milk diet. Perfect rest, and careful nursing are factors which by themselves help to bring back vital power and go a long way towards facilitating recovery, factors which are not to be ignored when trying to determine the efficiency of a drug. However, as these are common to all patients treated at the hospital they may be cancelled without vitiating the results which remain comparable.

The patients were thoroughly examined before the treatment was begun and note was taken of any fact or circumstance which might influence diarrhœic or dysenteric symptoms. This examination was repeated every second day and recorded. The diagnosis was based on microscopic, macroscopic, and bacteriological examination of the freshly evacuated stools, and whenever permitted by the patient, sigmoidoscopy was undertaken to note the extent of the disease, the progress

towards recovery, and the conditions of the sigmoid and rectum after a course of test treatment.

The diagnosis was based on the cause of the infection which was broadly either "amœbic" or "bacillary."

The diarrhœa cases admitted to the hospital are in no way comparable with one another with reference to the type and the intensity of the disease they suffer from, their vitality and their response to treatment. We, therefore, considered it inexpedient to keep as controls patients submitted to any "standard treatment." And, for obvious reasons, we could not in a hospital leave some cases "untreated" in order to control our finding.

For the purpose of this enquiry we declared "cured," patients who had apparently returned to a normal healthy conditon as evidenced by the reduction of the number of stools to one or two per day, their solid character, the absence of blood and mucus, and the return of appetite.

The crude drug was administered in the form of a powder and the dose gradually increased when the condition of the patient demanded it. When the drug under examination failed to act beneficially the routine hospital treatment was resorted to, and notes continued to be taken till the patient left the hospital........an event which often took place as soon as the person felt better. Extracts and tinctures, alkaloids and glucosides, gums and resins, and other substances resulting from analysis were also tested for their therapeutic value.

There is little to recommend the bark of *Alstonia scholaris* R. Br. in the treatment of diarrhoeas. On the other hand the bark of *Holarrhena antidysenterica* Wall has an antidysenteric value which compares favourably

with that of any of the medicines now in vogue. The rind of the fruit of *Garcinia Mangostana* Linn. and the gum of *Butea frondosa* Roxb. may also be safely recommended for their andiarrhoeal properties.

The bark and seeds of *Wrighia tinctoria* R Br. and *Wrghtia tomentosa* Rœm and Schultes be recommended foı diarrhœic troubles.

ANTIMALARIALS

Fevers, with an average of 10.5 deaths per mile, are responsible for the highest death-rate among the population of the Bombay Presidency and malaria tops the list with an average of 2.4 per mile.

Malaria cases account for 42 of the 115 mile, which find their way to the hospitals or the dispensaries, a number which falls into insignificance when we think of the thousands who have to battle against that scourge not only in the cities but also ın the far off villages of the Presidency.

In this instance the need of a popular remedy has arisen from the prejudice and disgust which the people have gradually developed towards quinine.

Though the number of those who ask for treatment is fairly large, very few of them can be persuaded to stay in a hospital for any length of time. So that the city of Bombay, though a hot bed of paludism, does not afford much material for the study of drugs credited with antimalarial properties.

In the few cases we have been able to deal with, the patient received no treatment beyond the usual hospital care, until the blood examination had been completed and

the type of the disease determined. The treatment was then commenced and results noted, side by side with a daily qualitative and quantitative examination of blood films for malarial parasites. The disappearance of fever and the absence of parasites extending over a period of two weeks was taken as an indication of the beneficial effect of the drug.

We have tried the bark of *Alstonia scholaris* R. Br. and the leaves of *Nyctanthes Arbor-tristis* Linn. The work is still in progress.

Nyctanthes Arbor-tristis Linn, appears so for to give hopeful results in malaria. Our results with *Alstonia scholaris* R. Br. do not bear out the favourable notice it has received in literature.

ANTIGLYCURETICS.

In India, a large number of persons, especially Hindus, live on a purely vegetarian diet rich in carbohydrates. Bhatia and Coelho (1925) from their investigations in Bombay, showed that the initial blood-sugar level is higher in vegetarians. Glycosuria is more common among them, especially among the middle and well-to-do classes, who, in addition to faulty diet, as a rule lead a sedentary life. Malaria, dysentry, and many other bowel complaints produce marked changes in the liver and may affect its glycogenetic function.

In view of the frequency of glycosuria, we have undertaken the examination of the important Ayurvedic plant remedies used in this condition.

As an increase in blood-sugar precedes the appearance of sugar in urine, we have, in conformity

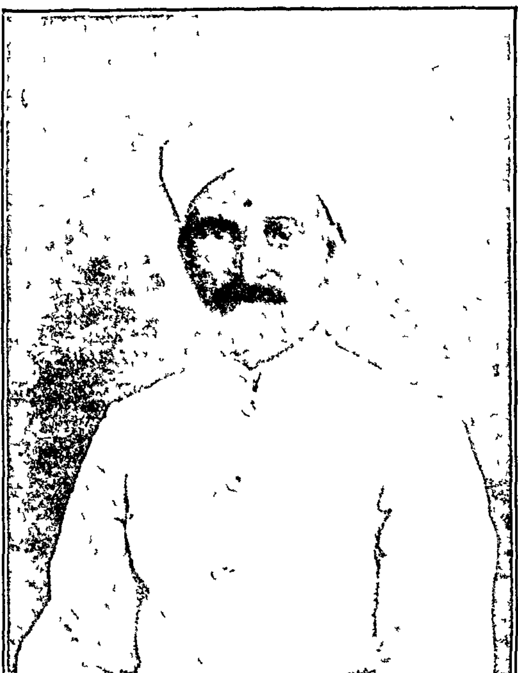
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with the principles of western medicine, taken the changes in blood-sugar as an index of the therapeutic value of anti-glycuretic drugs.

Among the bourgeois classes of Bombay and Gujerat the custom cxists of chewing the fresh leaves of *Gymnema sylvestre* Br. to reduce glycosuria. So great is the belief in the efficacy of the drug that not a few grow the plant in their garden.

With a laboratory perfectly equipped for chemical and pharmacological work we decided upon a thorough investigation of those leaves. The clinical tests were to be carried out at the J. J. (Government) Hospital of Bombay, where the authorities promised to give us all facilities they could, for the treatment of adult male patients suffering from glycosuria, uncomplicated by any other disease. Our intention was to start treatment at the point where diet alone had after a long trial failed to lower the blood-sugar and to remove glycosuria We soon realized, however, that our plan could not be carried out undei the condition in the hospital. The patients all belonged to the very poor class, were illiterate, and strongly objected to a restricted diet. They complaind of the sameness and insufficiency of the food, and looked for means of varying their menu and supplementing the meals. For want of facilities for special cooking, and the doling out of extra and varied articles of food, for want of strict supervision and nursing, for want of collaboration on the part of the patient we found it impossible to regulate the patient's diet to the needs of his metabolism and arrive at a basic conception of the nature and intensity of his glycosuria. Added to the restrictions in diet, the frequency of blood examination and the

compulsion to collect all urine passed, led to open rebellion, if not to actual flight. We had, therefore, to remain satisfied with experiments in the laboratory.

The leaves of *G. sylvestre* Br. cause hypoglycaemia whether administered by mouth or by injection. The ease of administration, the stomachic, stimulant, diuretic, and laxative properties, together with the mineral cyntent mark them as a "prescription" for the treatment of glycosuria.

We have also found that the leaves of *Butea frondosa* Roxb., *Hydrocotyle asiatica* Linn., and *Melia Azadirachta* Linn., and the seed of *Eugenia jambolana* Lam., cause a fall in the amount of blood-sugar, and thus ought to find a place in the treatment of glycosuria. These and other drugs are still being studied.

CARDIOTONICS

While attempts at controlling the treatment of diabetic troubles proved futile, the possibitity of treating cardiac disorders never occurred. In such circumstances the conclusions had to be drawn exclusively from experiments on animals.

Our enquiry into the comparative pharmacodynamics of the barks of the commoner Indian species of genus *Terminalia* arose from the discovery that the barks of *T. Arjuna* W. & A and *T. tomentosa* W. & A. are often mistaken for one another; a mistake which has resulted in the therapeutic properties of one species being attributed to the other.

T. chebula, *T. myriosarpa*, *T paniculata*, *T. pyrifolia*, *T. bialata*, *T catappa*, *T coriacea*, *T. tomentosa*, *T. citrina* and *T. oliveri* raise the blood pressure, increase the rate

volume and systole of the heart, increase limb volume, cause vasoconstriction in the splanchnic area, and produce local dilatation of the vessels of the kidney and the heart.

T. Catappa, *T. Chebula*, *T. citrina*, *T. myriocarpa*, *T. paniculata*, and *T. tomentosa* increase diuresis with a concomitant increase in the volume of the kidney.

T. Arjuna, *T. belerica* and *T. pallida* increase diuresis without any change in the volume of the kidney or in the pressure of the blood, and their action is thus dependent on the presence in them of some diuretic substance.

The pharmacodynamically active barks of the Indian species of *Terminalia* are either (1) mild diuretics with no cardiotonic properties—*T. Arjuna* W. & A. *T. belerica* Roxb , *T. Pallida* Brandis.—, or (2) fairly potent cardiac stimulants—*T. belerica* Steud., *T. coriacea* W. & A., *T.pyrifolia* Kurz., or (3) have both diuretic and cardiotonic properties—*T. catappa* Linn., *T. citrina* Fleming., *T. myriocarpa* Heurck., & Muell.—Arg , T. *Olivari* Brandis, *T. paniculata* Roth. *T. tomentosa* W. & A.

The discovery of cardiotonic properties in a number of Indian species of genus *terminalia* is of more than academic interest. The pharmacodynamic activity of *T. cstrina* Flemining and *T. oliveri* Brandis as cardiac stimulants call for a thorough clinical study, but, alas for the want of facilities!

(We have given in the Sanskrit text a brief summary of the results obtained with each of the 64 plants examined.)

REMARKS.

1. The variable and confusing Sanskrit synonymy, and the faulty identification of medicinal plants by the present day collectors makes the correct interpretation of drugs mentioned in Ayurvedic works a difficult task. We have dealt with authentic botanical samples, and given whenever possible the commonly accepted Sanskrit name.

2. It is evident that all the experimental results we have obtained cannot be expressed in the terms commonly used in Ayurvedic therapeutics. We are confident, however, that it ought not to be difficult for Aynrvedic Pandits to interpret our results in Ayurvedic terms.

3. We desire to point out that the prominent therapeutic properties of a plant are net necessarily associated with one particular constituent. We also wish to make it clear that some of the constituents often undergo definite changes when subjected to prolonged heating as in the preparation of dry extracts, or when subjected to the action of extracting agents as in the preparation of tinctures and alcoholic extracts.

4. The history of Ayurvedic medicine is one of continuous evolution. Bhava-Misra summarises very appropriately the development of Ayurveda in the centuries which followed its fiirst exposition by Brahma in the Brahma-samhita. Old shiboleths appear to have been boldly discarded in favour of new ideas which had stood the test of clinical experience. Ayurveda has always been progressive and ought to continue so for ever. If this be conceded, we are of opinion that the clinical and experimental evidence we have recorded

should lead to the elimination of useless drugs and the incorporation of others, though new, of indisputable merit.

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Oleum Eucalypti. VIII, 2.
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Kousso. IX, 2.
Kamala. IX, 2.
Pulvis Arecae. IX, 2.
Salicylic Acid & its Derivatives. IX, 4.
Propenyl Phenols. X, 2.
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Mhaskar K. S., & Caius J. F.—Indian Plant Remedies used in Snake Bite.—*Ind. Med. Research Memoir No. 19.*



2. Indian Plant Remedies used in Snake Bite.

BY

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and

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Domestic lore embraces practically every department of human life. It generally assumes the form of recipes guaranteed to be absolutely efficacious, and handed down from mother to daughter, or from father to son, with a religious conservatism through which nothing can break. Such recipes are widely believed in and universally acted on: housewives swear by them in the smoky atmosphere of their culinary strong-holds, farmers apply them in the cultivation of their fields, and cattle breeders are guided by them in the management of their stables.

But, there is perhaps no department of human life in which this domestic lore finds a wider application and wields a greater influence than in the fields of therapeutics. For the one hundred and one diseases and ailments with which human kind becomes either acquainted or intimate, there are one hundred times one hundred and one remedies, every one infallible, and absolutely reliable. To take one instance in point, the present authors have gathered no less than three hundred remedies said to cure snake-bite.

Of course it would neither be fair nor reasonable *a priori* to make light of all these remedies. and simply to discard them as old wives' remedies in every respect similar to old wives tales Therefore the present authors,

lest they should lay themselves open to the charge of prejudice, have made a complete study of all these snake-bite remedies. They have tested every one of them, and the present paper contains the results of their investigations and research.

In conducting such a study several points have to be taken into account, if we wish to proceed on scientific lines.

Thus, for example, for a remedy to be truly efficacious, it is not sufficient to say that the remedy was used by a snake bitten person, and that the victim got well. This statement we are fully aware is likely to cause a certain amount of wonder and surprise. Many a country gentleman unaware of the principles of scientific research may feel inclined to ask: What more can a scientist ask for?

The answer to this question is obvious. The scientist wants to be absolutely sure that the snake bitten man was indeed in such a condition that death would have followed if the said remedy had not been applied. In other words the scientist wants to make sure that the victim has absorbed in his system a lethal dose of poison. For it stands to reason that when snakes bite they do not necessarily inject into their victims the amount of poison calculated to cause death.

There is, therefore, but one way of testing these remedies. The lethal dose of poison has to be artificially administered to a healthy animal, the remedy whose efficacy is either asserted or denied, has to be immediately administered, and the results have to be carefully watched and recorded. By repeating this process a

number of times on different animals trustworthy and strictly scientific results are surely obtained.

Now this is precisely the method which the present authors have followed.

*** *** *** ***

Ever since Fayrer and Shortt took up the problem in 1867, many are the workers who in India and elsewhere have been engaged in testing experimentally the efficacy of snake remedies. If we are to believe reports scores of drugs of animal, vegetable, and mineral origin have received the attention of various experimentalists in this field. Many have been suggested by a knowledge of their physiological action, and they have been experimented with in order to counteract some characteristic effect of a particular venom. In all such cases we find that all experimental details have been duly recorded, and we know definitely what chemical or "official" substances have to be excluded from the long list of "antidotes".

Not so with the many drugs which were taken up for examination because of the reputed virtues attributed to them. We are told that hundreds were tried and found useless; but as to what those hundreds were or might have been, nothing is said. The only experimental records we have been able to discover relate to the leaves of *Aristolochia indica* Linn. (Fayrer, Cutcliffe and Sceva 1869), the fruit of *Plumeria acutifolia* Poiret (Bombay Bacteriological Laboratory 1920), and one preparation of known composition the Tanjore Pills (Richards, and Fayrer 1870).

It is this deplorable state of affairs which prompted us to determine once for all the claims of the Indian vegetable remedies used in snake-bite. We argued that,

however great, their number could not be infinite. Indeed, we were soon to find out that the number is far from formidable.

METHOD.

1. *The plant*:—For the purpose of this enquiry we have ignored the vernacular synonymy.

We give the more commonly known Sanskrit name of those plants which are mentioned in Ayurveda literature; excepting a few instances, when experts themselves were found to disagree, that name may be taken as the correct equivalent of the botanical name. Whenever Sanskrit synonyms appear they will be found to refer to some character or property connected with snakes or snake-poison.

The "part used" is that part of the plant recommended for the treatment of snake-bite.

The therapeutic properties mentioned are those ascribed to the part used. They illustrate the general idea underlying popular snake-bite medication.

2. *The juice*.—Whenever possible, that is in the majority of cases, the samples used were fresh from the garden, the field, or the bazaar. They were reduced to pulp, the pulp extracted two or three times with water at room temperature. and the watery extract strained through muslin. The pulpy mass was again suspended in water and kept boiling for half-an-hour; the aqueous extract was strained throuh muslin while hot, allowed to cool, and then added to the portion previously obtained by cold extraction.

Dry samples were finely powdered, kept in contact with water for several days in the refrigerator, and then treated in the same way as the fresh material.

3. *Administration*:—a. *Internal*—The juice was warmed to 38dg.C., shaken vigorously, and introduced slowly by the stomach tube; it was finally washed down with a little water. From 60 to 120 c. c. were given according to the weight of the animal.

b. *External*:—(i) When used as a collyrium or an errhine the juice was concentrated to the point where it was just fluid enough to flow through a pipette. From 6 to 8 drops were instilled into the eyes or the nostrils at intervals of 15 or 30 minutes.

(ii) For local application to the site of inoculation a 4 sq. in. patch was shaved and scarified until blood appeared. The pounded drug was then rubbed over frequently with a spatula.

4. *Dosage*:—Whenever the doses were indicated in the literature at our disposal they were strictly adhered to. In other cases they were calculated from the therapeutic data available. They are invariably expressed per kilo of body weight of the animal.

5. *The animal*:—The experimental animal has always been the dog. They were all stray animals destined to the lethal chamber. For some time previous to the experiment the animal was cared for in our animal house. On the morning of the day fixed for the test it was starved, and only water was supplied after the administration of the drug and the inoculation of the venom.

The weight of the dogs experimented on averaged 10 kilograms, with a minimum of 6 and a maximum of 12 kilos.

Each drug necessitated the use of four animals—two for colubrine, and two for viperine venom.

6. *The venom*:—Cobra and Daboia venoms were used, and injected subcutaneously over the muscles of the thigh.

The dose was calculated so as to give a lease of life of not less than two hours. With 0.25 mg. per kilo of freshly dried cobra venom death occurred in 2 to 5 hours, and with 0.75 mg. of daboia venom in 4 to 7 hours after the injection.

MATERIAL EXAMINED.

Of the 1,621 medicinal plants described by Shaligrama in his Nighantu as admittedly Ayurvedic, only 211 are recognized as snake-bite remedies. If to those we add 16 mentioned by Bapat, 14 by Roberts, and 87 by various writers on Indian medicinal plants, we reach a total of 328 which immediately dwindles down to 294 when we come to realise that 34 of them are so difficult to procure that it is very doubtful whether they are ever being used.

In all we have tested 314 individual plants and 184 combinations. We have every reason to believe that our work is ehaustive.

CONCLUSION.

We may safely **conclude** that **none of the Indian Plants recommended for the treatment of snake-bite has any preventive, antidotal, or therapeutic effect.**

DISCUSSION.

This conclusion is bound to come like a shock to many and to cause a surprise to all. That *not one* out of *so many reputed* remedies should prove useful is evidently something to be wondered at. A little reflection, however, and a short examination of all the factors which play a part in a "snake-bite" will show that our conclusion is in no way so very extraodinary.

1. *The number of snake remedies*:—We must first of all ascertain whether, in the light of ancient literature, the number of antidotes is so very formidable as we have presented it.

It is evident from a perusal of Ayurveda literature that not every plant mentioned as an antidote to snake venom is actually recommended for use in the treatment of snake-bite. It is no less evident that many of the prescriptions given by ancient writers must have been found wanting, and that they were accordingly discarded as time went on:—

		Number of prescriptions.	Number of plants.
?	Charaka samhita	26	107
	Sushruta-samhita	19	161
c.700	Ashtanga-hridaya	20	81
c 1000	Siddhayoga	12	18
1363	Sharangdhar-samhita	5	32
c.1400	Rasaratnakar	16	39
c.1500	Rasachintamani	1	1
c.1550	Bhavaprakasha	1	14
1676	Yogaratnakara	20	51
1730	Ayurvedaprakasha	4	6
c 1800	Vaidya-vinoda	4	15
1867	Nighanta-ratnakara	10	14
1896	Shaligrama-nighantu	11	21

2. *Why a "reputed" remedy may not be a remedy at all*:—Granting that not all the remedies found favour with the profession and that many were actually discarded, what about those that were retained and the few which were actually recommended? Why should they be found wanting when tested according to strictly scientific methods? The answer is that they were found wanting because they were tested scientifically, that is by leaving

no factor uncertain. The man of science makes sure that he is working with venom, and that in sufficiently large amount to bring about the death of the animal he is experimenting upon. Now most of the remedies against snake poison, if not all of them, have been looked upon in good faith, as certain cures since the persons saved by them would have lived in any case, because either the snakes were not poisonous or did not inject a sufficient quantity of poison.

Every one who is bitten by a snake expects a rapid death, but in fact only a small proportion of bites are dangerous. Consequently every variety of "snake-bite cure" has, for a time at least, acpuired a brilliant reputation.

3. *The majority of snakes are non-venomous*:—The great offence snakes are charged with is that of possessing poison and thereby causing disease and death. This accusation, taken in its generality, really implies two factors, one that all snakes have poison, the other, that they are all supplied with the means of using it. This is, however, far from being the case, and the presence of the one does not necessarily involve that of the other; a snake, for instance, may have poison and no means of using it, in which case it may be considered really and to all purposes non-venomous; or a snake may have both poison and appliance, but either or both may be of such description, as not to admit of their producing any considerable effect, and here again the snake will be practically harmless. In order to be actually poisonous and deadly, a snake must possess a tolerable amount of effective poison and be supplied with a proper instrument for injecting it; if either of these two conditions fail, the

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snake will have to be classified as *practically harmless to man.*

Charaka and Sushruta leave out of consideration the celestial snakes (*Takshak* family), the sea-snakes (*Vasuki* family), and the fresh-water snakes (*Kaliya* family) as these can cause death even by mere looking at a person or breathing on him. They discuss only the terrestrial snakes as their poisoning is somewhat amenable to treatment. They divide these into five families comprising 88 species:—(1) *Darvikar* (hooded snakes), 26 species; (2) *Mandali* (vipers), 27 species; (3) *Rajimanta*, 12 species; (4) *Nirvisha* (non-poisonous), 12 species; (5) *Vaikaranja* (hybrids) of 1st, 2nd, and 3rd family), 10 species. All these, excepting those of the 4th (*Nirvisha*) class, are considered equally and highly poisonous. Vridha-Vagbhata mentions 16 nonpoisonous species.

According to Ayurveda, therefore, the proportion of poisonous to non-poisonus snakes is at least 6 to 1.

The author of the Mahabharata, however, considers all snakes to be deadly poisonous, their deadliness ranging from unity to a thousand or more. His classification differs from that of Ayurveda and includes the celestrial, terrestrial and aquatic snakes (Adiparva, chapter 57—"Sarpa-nama Kathana"). The five families, is also the 89 species they comprise, are named differently:—(1) *Vasuki*, 15 species; (2) *Takshaka*, 18 species; (3) *Airavata*, 10 species; (4) *Kauravya*, 10 species, (5) *Dhartarashtra*, 36 species.

There is no key to the identification of the above species.

Zoologists now admit that about 270 species of snakes are to be found in India (including Burma and

Ceylon), and they arrange them in nine families:—(1) *Typhlopidae* comprising 13 species; (2) *Glauconiidae*, 1 species; (3) *Boidae*, 4 species; (4) *Ilysiidae*, 2 species; (5) *Uropeltidae*, 40 species; (6) *Xenopeltidae*, 1 species; (7) *Colubridae*, 182 species; (8) *Amblycephalidae*, 5 species; and (9) *Viperiaae*, 16 species.

The family *Colubridae* contains the bulk of the *Ophidia* and may be divided into these parallel series:—A. *Aglypha*: all the teeth solid, not grooved; B. *Opisthoglypha*; one or more of the posterior maxillary teeth grooved: C. *Proteroglypha*: anterior maxillary teeth grooved or perforated.

Only one family, the *Viperidae*, and one division of the family *Colubridae*, the *Proterogiypha*, are classed as poisonous.

From a practical standpoint, then, a snake, to be considered venomous, must be possessed of a poison fang at the anterior end of the upper jaw bones, *i.e.*, an apparatus especially adapted for the introduction of the venom into the wound of the victim.

Of some forty or so species of snakes commonly met with in the plains of India, six only are poisonous, viz., four proteroglyphus colubrines and two vipers. In other words, the majority of snakes in or about our habitations are harmless, and the really dangerous ones form but a minority.

Even really dangerous snakes will not necessarily kill their victims.—However, a bite from one of the highly venomous snakes is not necessarily fatal, for often the snake fails to inject its victim with a lethal dose of venom. This was clearly recognized by Charaka and Sushruta who admitted that poisonous snakes are harm-

less when they are : (1) diseased ; (2) accidentally touched by a person ; (3) extremely old ; (4) extremely young ; (5) roughly handled by a mungoose ; (6) emaciated ; (7) frightened ; (8) caught in and oppressed by floods and rains ; (10) "neutor snakes". To which Vagbhata adds ; (11) the hibernating snakes ; (12) just after coitus ; (13) those exposed to extremes of cold, heat, and strong winds ; (14) the hungry and thirsty ; (15) the exhausted ones ; (16) those which have travelled long distances ; and (17) those which have just emitted their poison.

Ayurveda further teaches that a snake may have venom and still be considered harmless because the venom is ineffective, either because it is too weak, or because it is present in too small an amount. Thus, according to Charaka, Sushruta, and Vagbhata, the poison of snakes varies in quantity and potency ; that of *Darvikara*, *Mandali*, and *Rajimanta* is at its maximum in the middle of summer, rainy season, and winter respectively ; that of *Vaikaranja* snakes at the change of the seasons. Both potency and quantity vary according to the age and the species of the snakes and are at their maximum in the *Darvikara* when young, in *Rajimanta* when of middle age, and in the *Mandali* when old.

These same authors tell us that venomous sankes have four fangs : (1) the left lower of white hue, (2) the left upper, yellow, (3) the right lower, red, and (4) the right upper, dark ; the presence of fangs marks a poisonous snake ; the fangs contain one, two, three and four drops respectively. The measure and quality of the poison injected depends upon the fang or fangs used. And it is on this assumption that Vagbhata has classified poisonous snake-bites under five different headings : (I)

Tundahata—the saliva of the snake is seen but no fang marks; (2) *Vyaluha*—one or two light fang marks are seen, but no blood has been drawn; in these two there is no swelling, the blood poisoning is slight and the bitten man is quite conscious; (3) *Vyalupta*—two fang marks, and blood is flowing; (4) *Danshtraka*—three deep fang marks, and blood is continuously flowing; (5) *Drishtampidita*—four fang marks, and blood is continuously flowing. These bites include the deep punctured (*sarpita*) and superficially punctued (*radita*) bites of Charaka and Sushruta

Charak, Sushuruta and Vagbhata also judiciously remark that a dose of venom which may prove fatal in the case of a child, a woman, the sickly and the diseased, the constitutionally weak and the old, the nervous (*Sarpangabhihata*), and the timorous (*Shankavisha-vythita*), may not be effective in the case of an adult healthy male.

To sum up, we cannot but conclude that the bite of a venomous snake is not necessarily fatal, and that it may be due to several causes: on the one hand the snake may have been feeding and spent all its poison in the process of deglutition, or it may have already bitten some animal and thus spent the greater part of its venom, or again it may not have inoculated the poison deeply into the tissues on the other hand the person bitten may have been partially protected by clothes, or hair, or fat about the part bitten.

In all these cases the bite would not be fatal and the victim would live in spite of it. It follows that under such circumstances any remedy, however worthless, is sure to effect a cure.

5. *Rationale of the treatment of Snake-Poisoning.*—Nevertheless there are cases when the bite of a venomous snake is effective and the victim receives in its system a lethal dose of poison. In such cases the treatment ought to aim at (1) preventing the absorption of any venom that may have been discharged into the wounds, or reducing the dose absorbed, (2) at undoing the evil effects wrought by the absorption of venom into the system; (3) at introducing into the sytem an agent that will neutralise, and render inert any venom that has been absorbed.

The plant remedies recommended for the treatment of snake-poisoning :—

I. LOCAL TREATMENT.

1. Antiseptics :—*anamiria cocculus, bambusa arundinacea, betula bhojpatira, ocimum sancium*, etc.
2. Absorbents :—*barleria cristata, holarrhena antidysenterica*, etc.
3. Antiphlogistics :—*ariocarpus integrifolia, aconitum ferox*, etc.
4. Astringents :—*acacia arabica, alstonia scholaris.* etc.
5. Anodynes :—*heliotropium indicum, valeriana wallichii, saraca indica*, etc.
6. Counter-irritants :—*brassica campestris, brassica nigra, calotropis gigantea*, etc.
7. Poisonous plants :—*aconitum ferox, aconitum heterophyllum, nerium adorum*, etc.

II INTERNAL MEDICATION.

1. Puigatives, Caithartics :—*Alangium lamarckii, baliospermum axillare, croton tiglium, citrullus colocynthis*, etc.

2. Emetics :—*Acacia concinna, achyranthes aspera, calotropis gigantea*, etc.

3. Galactagogues .—*Tinospora cordifolia, ricinus communis gossypium herbaceum*, etc.

4. Sialagogues :—*Plumbago rosea, solanum xantho-carpum*, etc.

5. Sudorifics :—*Andropogon muricatus, boswellia serrata*, etc.

6. Diuretics :—*Acorus calamus, boerhaavia diffusa*, etc.

7. Expectorants :—*Acalypha indica, adhatoda vasica*, etc.

8. Cholagogues —*Amarantus viridis, cardiosper-mum halicacabum*, etc.

9. Errhines :—*Clitoria ternatea, gloriosa superba, piper nigrum*, etc.

10. Aromatic stimulants :—*Allium sativum, elettaria cardamomum, gyvandropsis pentaphylla*, etc.

11. Carminatives :—*Acorus calamus, acquilaria agal-locha, carumcopticum*, etc.

12. Tonics·—*Melia azadirachta, ailanthus malabarica*, etc.

13. Sedatives :—*Prunus, puddum, datura fasinosa*, etc.

14. Depressants:—*Papaver somniferum*, *Lobelia nicotianaefolia*, etc.
15. Antispasmodics:—*Adhatoda Vasica*, *Artemisia vulgaris*, *Ferula foetida*, etc.
16. Narcotics:—*Argemone mexicana*, *Papaver somniferum*, etc.
17. Alteratives:—*Euphorbia antiquorum*, *Berberis asiatica*, *Clerodendron serratum*, *Hemidesmus indicus*, etc.

III. Specific Antidotes—*Albizzia Lebbek*, *Aristolochia indica*, *Tinospora cordifolia*, *Pogostemon parviflorum*, *Ophiorhiza Mungos*, *Rouwolfia serpentina*, etc.

6. *Local treatment a failure.*—Local treatment aims at preventing the absorption of the venom into the general circulation. The ligature, excision, and application or injection of a solution of permanganate of potash are in Western practice some of the means to that end.

Local treatment (ligature, excision, application, etc.) is considered the first and most important in Ayurveda and emphatically recommended by Charaka, Sushruta, and Vagbhata. In their opinion such a treatment is indicated by the fact that the poison after circulating through the system and causing the symptoms soon returns to the site of the injection where it accumulates. Antiseptics, absorbents, antiphlogistics, and other such drugs ought therefore to be applied on the bitten part. As for plant poisons which move downwards they ought to act antagonistically to snake poisons which move upwards to the brain.

So far no remedy, whether Eastern or Western, whether vegetable or mineral, has been found which when applied to the part bitten or to the site of the

injection would prevent the absorption of the venom into the general circulation.

7. *Symptomatic treatment a failure.*—This treatment aims at undoing the evil effects caused by the absorption of the venom into the system, and it stands to reason that the best means to achieve that end is to remove, if not all, at least the greater part of the poison. Hence the time-honoured use of emetics, cathartics, diuretics, and other remedies which promote secretion. Hence also the use of stimulatus to hold up vitality, and of collyria and errhines to bring back consciousness.

In pratice, however, it has been shown repeatedly that the excretion of the poison from the system through the natural emunctories is so small as to be considered negligible, and that even when life is prolonged over a long period by means of artifical respiration and cardiac stimulants.

This explains why emetics, cathartics, stimulants, etc., fail to effect a cure when once the poison has gained access to the general system.

8. *There are no plant antidotes to snake venom*—The activities of venoms are manifested in such diverse ways and so profoundly rapidly that the search for a chemical antidote seems almost hopeless. What then of the numerous plants which have been recommended as antidotes for no special reason except that they were called so? And called so on account of some vague resemblance to a snake or to some part of a snake, or on account of a supposed baneful inflnence on snakes in general or some species in particular, to mention only those cases where some kind of a reason could be adduced.

9. *Summary and Conclusions.*—We have seen (1) that only a few snakes have effective venom and the necessary apparatus to inject it, (2) that many factors may prevent a dangerous snake from injecting a dose of venom capable of causing death, (3) and that there is no means by which to ascertain whether the snake has actually injected a lethal or a non-lethal dose.

Therefore, we cannot decide that a particular drug is of value in the treatment of snake-bite because of the mere fact that recovery from a bite followed the administration of that drug.

There is but one way of testing snake remedies and that is in the laboratory by artificially administering to a healthy animal that dose of venom which is calculated to bring about death within a period of time, and by repeating the process again and again on several animals.

Such a method enables the experimentalist to study the treatment of snake-bite under all its different aspect and to examine whether the drug has any preventive, therapeutic, or antidotal effect.

(We have given in the *Sanskrit Text* the Results obtained with the individual plants and with their combinations).

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35.	Ballasen	Adbhutasagar
36.		Aushadhi-kalpa
37.		Gudichyadi-nighantu



EXTRACTS.

3. A Note on the Anthelmintic Activity of Embelic Acid

by

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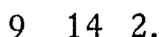
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Fruits of Embelia ribes have been recommended as anthelmintic in Ayurvedic medicine, but that lıteıature does not state the species of worms against which this drug ıs particularly effective,

Harris (1887) found *embelic acid* of value in tapeworms cases. Warden gives the doses of its ammonia salts; but it is not clear from his paper whether he writes from personal experience or simply copies what others say about the efficiency of this acid in tapeworm infections. Caius and Mhaskar (1920) investigated the clinical value of a large number of anthelmintics on the convicts in the Trichinopoly Jail in the Madras Presidency. They found *Embelia ribes* quite inefficient an anthelmintic in hookworm, whipworm, threadworm and roundworm infections,—i.e., of worms which form over 99 per cent of the intestinal infections in India. They do not seem to have tried it in tapeworm cases. Chopra and Chandler basing their results on those of Caius and Mhaskar also deny it any anthelmintic action. The drug. though not official in the 1914 British Pharmacopoea, is still mentioned there as a good tæniacide, and I believe it owes this to Warden's remark noted above.

The results so far obtained have mostly been based on the administration of the crude drug. The present investigation was undertaken to examine the properties of embelic acid, a substance obtained from the fruit and supposed to be responsible for its anthelmintic property.

Warden was the first to isolate the brilliant golden spangled crystals of embelic acid and assign it a formula

$C_9H_{14}O_2$.

Pharmacological Action.

The anthelmintic value of a drug depends on its vermicidal action, the specificity of this action, the toxic effect on the host, and the rapidity of its absorption through the intestinal tract of the host.

Following Sollmann's axiom for the study of anthelminiic property of a drug, viz., a substance that is not toxic to earthworms is scarcely worthy of further trial, we tested the vermicidal action of the acid for these worms in Sollmann's artificial intestinal juice. The tests showed that the drug in strengths of 1 : 10,000 paralyses the worms in about an hour and kills them in 24 hours, while 1 : 6300 depresses the worms in 23 minutes and kills them in 47 minutes—a result which compares very favourably with that of santonine, but takes no count of the specificity of its action. The drug had no action on the ascares of dogs.

Wasicky's test depending on toxicity of the acid towards fish was also carried out in comparision with that of Filix-mas. The concentration of embelic acid required for killing fish in 30 minutes was found to be 1 : 4,000 while a good preparation of Filix-mas ought to kill in a concentration of 1 : 20,000. The toxicity of the drug as a tæniacide is therefore very inferior to that of Filix-mas.

The toxicity tested *in vitro*, i.e., by the effect of the acid on albumin water, showed that no proteins were precipitated by it. *In vivo*, it had no action on the frog and human skin; it causes slight congestion of the conjunctiva of a rabbit in concentration of 1 10,000 after 5 to 10 minutes—the eye regaining its normal character after 12 to 16 hours.

Excretion :—The crude fruit powder is very rapidly absorbed in the system and excreted in the urine as embelic acid which colours the urine red. The acid can mostly be recovered from the urine The excretion commences within 4 hours in human beings and is completed in one to two hours. In 10 grain doses it

appears to cause no irritation of urinary tract. The acid in 10 grain doses causes no inconvenience to human beings excepting a slight irritation (griping) of the intestinal tract.

Clinical Experiments.

Hookworms:—Our experiments on the *Ankylostoma caninum* infection in dogs showed that in 10 grain doses the acid is quite ineffective against these parasites, a result which confirms that of Caius and Mhaskar in the human host.

Roundworms:—The acid in the same dose is neither an ascaricide, as it is incapable of removing these worms neither from dogs nor from human beings (see also Caius and Mhaskar); nor is it able to kill dog's ascaris *in vitro* in 1 4000 solution.

Tapeworms:—These experiments are still being carried out but have not so for yielded any valuable results.

Conclusion.

1. Embelic acid has very little toxicity in fish and earthworms ; and none in human beings and dogs.

2. Embelic acid, when given in doses considered safe, is quite inffective against tapeworms and also against hookworms and roundworms. Expressed in terms of the fruits of Embelia ribes, the dogs of the acid given represents the activity of about a single dose 5 ozs. of the fruit.



4. Vegetable oils in the treatment of rickets.

by

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The medical practitioners of India often encounter greater difficulty in inducing people to enjoy cod-liver oil which is one of the recognised remedies for rickets and allied conditions. Apart from religious and other sentimental objections which some pepole hold, the difficulty is mostly due to the fishy smell which is particularly repugnant to some people especially vegetarians. Some recent investigations into the causation of rickets have made it possible to employ other substances, including a vegetable oil, as substitutes for cod-liver oil.

The discovery of the properties of cod-liver oil was made by Norwegian fisherman sometime prior to the 18th century when the oil found its way into other countries. Its properties have been attributed successively to its various constituents, e g., Iodine, Phosphorus, Bile salts, and also to Alkaloids originating in the autolysis and decomposition of the liver. These theories were given up when pure oil free from the above constituents proved equally active therapeutically. Poulsson next attributed the value of cod-liver oil to the presence of ordinary fat-glycerides of fatty acids which serve as an easy assimin—able food. Dixon however considered its value as food beyond dispute but thought that its most important

action is due to its vitamin content, and considered this deficiency to be responsible for rickets.

The aetiology of rickets has, until recently, been much disputed. The Glasgow research workers considered lack of fresh air and sunlight the chief factors. It was subsequently proved that sunlight can compensate for vitamine deficiency in the diet of rickety children. Heliotherapy as a remedy for tickets thus came much into prominence in contrast with the treatment by cod-liver oil.

Huldschwinsky (1919) further discovered that rickets can be cured by artificial sunlight in which ultra-violet rays predominated. Still there remained the doubtful point of the relation of ultra-violet rays to the vitamins in cod-liver oil or in food.

Hess (1924) and Steenbock (1925) established the close interdependence of the above two by exposing inactive food substances, especially fats, to ultra-violet rays. They found that cholesterol and sterol when exposed to these rays produce vitamin D whose absence is mainly responsible for the production of rickets. It is now believed that such sterol is not ordinarily found in higher animals, but its presence depends on food and therefore eventually on plant foods.

Green vegetables when grown in the sun are not particularly anti-rachitic but become so on exposure to the more powerful artificial radiation of ultra-violet rays. The phytosterols present in plants and vegetable oils acquire on such exposure an antirachitic property.

Our experiments were carried out on young white mice fed with an irradiated mixture of vegetable oils. The mice were divided into three batches of which one

was used as the control, and was fed on rachitic diet; the second batch and the third batch received cod-liver oil and vegetable oil respectively. The vegetable oil proved quite as effective as cod-liver oil; its potency may however vary according to the amount of irradiation it has undergone.



5. The Active Principles of some indigenous drugs

by

P. Ramaswami Iyyar, M.A , A.I I Sc , Consulting Chemist,
Indian Institute of Science, Bangalore.

Introduction: Medicine in the East or in the West, as medical practitioners know it, is at best an "*art*" and not a "Science", and much less a "*veda*", though in the East, it has been labelled by the very imposing idealistic title of "*Ayurveda*".

The fact is that the rich heritage of medical wisdom handed down to us from earliest times has not been based on very exact and fundamental knowledge (a) at least so far as the nature and properties of the drugs employed are concerned. It is quite probable that more exact and fundamental knowledge exists in regard to (b) the action of these drugs on bodily functions. My contention is that unless both the factors are well understood, one cannot claim the title of a "*Veda*" (Ayurveda) for this branch of knowledge.

The Contribution of Organic Chemistry to Medical Science: I propose to day to indicate to you, though in a brief manner, the great part which the *wonderful Science of Organic Chemistry* is destined to play in the full resuscitation and glorification of our invaluable heritage of *Ayurvedic wisdom.* This task, however, should be

approached with a Vaidik spirit rather than with a shop-keeping or drug-dealer's spirit.

What Organic Chemistry has done to the Western System of Medicine: The Western system of medication is very youngish when compared to the Indian system, but it has made vast strides in the *prevention and cure* of several diseases, owing to *its constant use of modern chemical knowledge and research.*

Broad Divisions of medicines into Natural Products and Laboratory Creations: It is useful at this stage to note the two kinds of medicinal substances employed in the curing and prevention of diseases, viz., naturally occuring plant, animal and mineral products, on the one hand, and synthetic chemical which are purely the creations of the research chemist, in the laboratories and factories.

The use of both classes of products in medicine is the result of long trial and experience and accidental discoveries in most cases. As a matter of fact, there is, historically, some order in the evolution of the great *Dominion* which *Organic Synthetic Chemistry* is establishing over the field of Medicine.

Stages of chemical influence over Medicine :—

(a) **Isolation of Principles**: The use of crude vegetable or animal products as such *in medicine* has always been troublesome, owing to the defficulty of ensuring a constant quality or active potency of the drug. Hence the first contribution of *chemical science* has been the attempt (not always successful) to isolate the potent or active principles of the drug in a non-deteriorating form, e.g., Morphine, Cocaine, Atropine, Quinine and Emetine and Ergotoxine are all active principles, which have

completely replaced their parent crude drugs formerly used in medicine.

(b) **Their Synthetic Production in the Laboratories**: The next stage of chemical conquest over drugs, is a thorough study of the chemical constitution and internal structure of the active principles above mentioned, with the result that attempts (not always successful) are made to prepare those substances by artificial synthetic in the laboratory, e.g., Adrenaline and Thyroxine and Ephedrine. But it should be noted that the wonderful way in which Nature effects her synthesis of these substances in the animal or plant with very mild reagents and within a small range of temperature, is very different from the drastic manner and drastic reagents employed by the synthetic chemist in the laboratory, which would certainly destroy or burn down the delicate environment in which Nature works.

(c) **Improved Substitutes in the form of New Synthetics**: The next stage in the conquest of chemistry over medicine, is the preparation in the laboratory of new synthetic substitutes for the naturally occurring principles, which by patient pharmacological tests and clinical experience are found to be even more potent and beneficial than the original principles on the model of which further improvements in structure were attempted so as to produce new and different remedies altogether, e.g, the natural alkaloid cocaine has been replaced by several new remedies like Eucaine and Stovaine

Synthetic Drugs a big industry today in the West: As a matter of fact, in my yesterday's lecture, illustrated with lantern slides, I was pointing out to you that the manufacture of synthetic drugs, products entirely of the laboratory and factory was a big industry today in the

West, and that it was fulfilling a great humanitarian purpose in the prevention and cure of human suffering, involving the use of anæsthetics, antipyretics, antiseptics, and disinfectants, and so on.

Illustration of preparation of active principles in the case of a few indigenous drugs: I now wish to give you my personal experiences of the very first stage of Active Principles in the case of a few indigenous drugs; a not very easy task as you will see The following drugs have been tested by me:—

			Active principles.
(i)	Holarrhena antidysenterica	....	Alkaloid.
(ii)	Vernonia Anthelmintica	....	Hydroxyacid.
(iii)	Thevatia Nerifolia	....	Glucoside.
(iv)	Crocodile Fat	....	Unsaturated acid.
(v)	Shark-liver & Dog-Fish Liver Oils		,, ,,

Others of minor interest etc.

(vi) Neem Oil.
(vii) Cardiospermum Oil.
(viii) Sabja Oil.
(ix) Moringa Oil.



6. Botany of Ancient India as illustrated by the Ayurveda

by

Mr. N B. Dutt, M R.A.S (Lond) Consulting Botanist & Pharmacognist,
Late Economic Botanist, Patiala Govt., Tamers' Lane, Calcutta.

In the numerous works on Hindu Medicine composed or compiled before the Mahamedan period of the history of India, mention is found of a very large number of plants. We however seek in vain for any

system of classification, either artificial or natural. It is highly probable that no such classification from a botanical point of view was attempted in yore; for, surely if any such system of grouping the plants according to their common characters had been in vogue, it would have certainly been referred to by the medical writers. But in the Ayurveda, plants are classified according to their therapeutic properties. Occasional glimpses of facts relating to physiological and geographical botany are to be met with in medical works, in the Puranas, and in classical sanskrit literature. All those seem to be disappointing to one who endeavours to construct a connected account of the achievements of the ancient Hindus in the field of Botany.

When we examine the basis of the modern science of Botany we find its beginings in the interest which people in general take in plants. The first use to which plants were put by the human race was, of course as food, and then as material for clothing; their employment as healing agents came next So the history of botany has its foundation on the herbals, plant-lores, books on religious ceremonies and works of similar types which describe plants as well as their uses for different purposes. If we try to reconstruct the history of Hindu Botany by following the same path we may find hope for good results. For, if we do not come across any trace of systematic botany proper in the literature of the Hindus, there is no want of references to the various uses of plants. The Ayurveda throws a good deal of light on this ill-illuminated subject for three reasons vis., (i) there is no other Section of the ancient Hindu literature which enumerates a larger number of plants; (ii) the authors

of the standard treatises on Ayurveda being men of ample learning and erudition more correct observations may be obtained from them; and (iii) the gradual addition of the vegetable drugs to the Hindu Materia Medica in the course of the Vedic, Budhistic and later Hindu periods affords some clue to the history of Indian plants, indigenous and introduced. All these facts lead us to hope that valuable materials for the history of Indian botany may be gained from a careful study of the Hindu Materia Medica. It should also be mentioned here that Ayurvedists themselves will find no little interest in such a history of Indian plants as the number of Ayurvedic drugs is not a few, whose identity has been lost in the obscurity of the dark age of the Ayurveda.

The task of constructing a history of Indian plants out of the fragementary records encountered with in the Ayurveda and outside it, is no easy thing, and it may involve the lifelong labour of more than one man. But it is worth doing, not only in the interests of the ancient Indian civilisation but for the sake of the Ayurveda too. They are prejudiced who think that the history of a plant is of academic interest only. Surely it is not so. The complete history of a plant including its economic employment is of material benefit to the public. It serves to point out emphatically the particular use of a plant for centuries gone by; it often helps us to re-discover the utiliy of a plant; and more than all an accurate history of a plant affords valuable date for arriving at an estimate of its economic value of any sort.

To illustrate the different aspects of the subject under consideration an attempt has been made in the

following pages to give the history of certain plants taken at random from the Ayurvedic Materia Medica and arranged alphabetically according to their scientific names. Of fifty such plants mentioned here, it will be found that thirteen only are of pure medicinal interest; the remainder is used in a variety of ways, one plant being utilised in more than one way, viz., food and fodder 16; edible oil 4; fibre 5, for various household purposes 12; dye and tan stuff 3; perfuming and for religious purposes 2; It is significant to note in this connection that the drugs of the Hindu Materia Medica were mostly drawn from the common plants which were useful to the general public in other ways; and there were only a few drugs which required special collection or cultivation. As such, they were easily available and cost the people very little in contrast with the medicines of the Allopathic System of the present day which only a few among the masses can afford to avail of. It is however to be highly desired that Ayurvedists should devote themselves to the pharmacognostical and pharmacological study of drugs, which besides the immediate effect of placing Ayurveda on the same footing with the Western System of Medicine, will go a long way in winning valuable materials for a history of botany of ancient India.

Alpinia galanga Willd. Rhizome,
Sans. Kulanjan; Vern. Malabari buch,
N.O. Scitamineæ.

This is a native of Sumatra, Java and South India, but in the trade it is known as Java-galangal. The ancient Hindu Medical work, Raj-Nirghanta, correctly describes Kulanjan as indigenous, and Bhava-prakash

gives Malabari-buch as its synonym. Some confusion however was made in the middle ages regarding Bach owing to which it was supposed that Bara or Motha Kulanjan and chota Kulanjan come respectively from Java and China. The latter is a different species—*A. Officinarum.* Garcia D'Orta found both the species in the market in his time 16th Century A.D.). Indian galangal came into wider collection and cultivation at a later time in Malabar and Bengal and there is very little doubt that the rootstock of the wild galangal of India has always formed at least a part of the stuff sold in the market as kulanjan. In the West greater galangal, as Kulanjan is called, is more in demand as a flavouring agent than medicine.

Alstonia Scholaris. B. Br.

Bark and Leaves.

Sans. Suptaparna; Vern. Chhatim.

N.O. Apocynaceæ

Chhatim is met with in the moister regions of India and it has long been used in Hindu Medicine. Susruta gives a formula for the administration of the bark in catarrhal dyspepsia and the properties ascribed to it as astringent, tonic, anthelmintic and antiperiodic have fully substantiated by later investigators. The active principle of the bark, detain, acts like quinine without, however, producing any distressing after-effects. The characteristic shape of the tree and the peculiar odour of the flowers have given it a bad reputation and people in Western India entertain a superstitious awe of the tree, believing that chhatim assembles all the tress of the forests once a year to pay homage to it. The specific name Scholaris is due to the fact that in Burma

children trace their letters on chhatim boards covered with sand. The light wood is used in making boxes, packing cases etc.

Amorphophallus Campanulatus Bl.

Tuber.

Sans. Surana, Olla , Vern Ol, Zami-kand.

N. O. Aroidæ.

This tuberous-rooted plant, wild and cultivated throughout India, has long been used in Hindu Medicine as a cure for piles as its name Arshogna implies. The segments of tubers dried on a string are sold in the bazars under the name of madan-mast. Ol is eaten by Indians of all ranks either boiled and mixed with mustard oil or made into curry, the small pieces being first boiled and the water thrown away. The young stems are also used as pot herbs. In the Northern Circars, Baroda, Surat and Bengal ol is regularly cultivated giving an outturn of about 300 mds. per acre, individual tubers ranging in weight from 2 to 40 lbs. each. One or two other allied species are also used similarly.

Aquillaria Agallocha Roxb.

Oleo-resin of Wood

Sans. Agaru, Anaryaja.

N. O. Thymelaceæ.

Occurring in forests on such eastern parts of India as Bhutan, Assam, and in Martaban hills, Burma &c , the Aloe or Eagle-wood tree was at first known to the aboriginal tribes of these places. The Hindus gained the knowledge of the plant originally from the Non-Aryans as its name Anaryaja indicates. The valuable wood was

however carried overland to Central Asia and Persia at a very early date and from thence it found its way to Arabia and Europe. Mention is found of the wood in Jewish and Greek writings considerably before the Christian era, as an article of incense and perfume coming from India and Far East. In ancient Sanskrit literature Agar-oil is highly spoken of as a toilet requisite, while *dhups* or incense sticks made of the resinous powdered wood are considered to be necessary on ceremonial occasions. There is however scarcely any allusion to the use of Agaru or Sachibark in the place of Bhoja-patra or Birch-bark which still continues in Assam for the purpose of writing *Mantras* and other religious texts.

The details of many more drugs are described by the writer but owing to want of place only the names of such drugs are mentioned below.

1. Bambusa Arundinacea Retz,
   San: Vansa, Twach-Khir (Manna)
   N. O. Graminate.

2. Basella alba L.
   San: Potaki, Upodika,
   Vern. Poi. N. O. Chenopodiaceae.

3. Bassia Latifolia Roxb,
   San: Madhuka, Kolphal,
   Vern. Mohua, N. N. Sapotaceae.

4. Caesalpinia Bonducella Flem,
   San: Puti Karanja,
   Vern. Kal-Karanj, Nata Karanj,
   N. O. Leguminosae.

5. Caesalpinia Sappan L.
San: Pattanga; Vern. Bakam,
N. O. Leguminosae.

6. Colotropis Gigantea R. Br.
San: Arka, Mandar. N. O. Asclepiadeae.

7 Canabis Sativa L.
San: Bhang, Siddhi, N. O. Urticaceae.

8. Capparis Apylla Roth,
San. Karir, Vern. Karil; N. O. Capparidae.

9. Carthamus tinctorius L.
San: Kusumbha, Vern. Kusum,
N. O. Compositae.

10. Cedrus Libani Barrel,
San: Devadaru, Bhadra kasta,
Vern: Deodara,
N. O. Coniferae.

11. Celastrus paniculata Willd,
San: Kanguni, Vern. Malkanguni
N. O. Celastrinae.

12. Cinnamomum Tamala Nees,
San. Twacha: Vern. Taj, N. O. Lauraceae.

13. Cissempelos Pariera L
San: Patha, Ambasta; Vern. Aknadi,
N. O. Menispermaceae.

14. Citrullus Colocynthis Schrad,
San: Indra Varuni; Vern. Kaurtuma.
N. O. Cucurbitaceae.

15. Citrullus Vulgaris Schrad,
San: Chayaphal, Vern. Turmooz,
N, O. Cucurbitaceae,

16. Citrus Medica L., N. O. Rutaceae.

17. Cocos Nucifera L.
San: Narikel, N. O. Palmeae.

18. Coix-Lachryma L.
San: Gavidhuk, Vern. Gargari, Kesi,
N. O. Gramineae.

19. Curcuma Zedoaria Rosc.
San: Kachura, N. O. Scitamineae.

20. Cymbopogon Martini Staff.
San: Bhustrina, Surasa, N. O. Graminae.

21. Operculina Turpethum Manso,
San: Trivrit, Vern. Teori,
N. O. Convolvulaceae.

22. Oroxylum Indicum L.
San: Syonaka, Vern. Sona,
N. O. Bignoniaceae

23. Oryza Sativa L.
San: Brihi, N. O. Gramineae.

24. Oxalis Corniculata L.
San: Amlalonika; Vern. Amrul
N. O. Geraniaceae.

25. Sanseviera Roxburghiana Schult.
San: Murva; N. O. Hæmodoraceæ.

26. Santalum Album.
San: Srikhanda; N. O. Santalaceæ.

27. Sapindus Mukorossi Gaertn.
San· Phenila, Aristha. Vern. Ritha,
N. O. Sapindaceæ.

28. Saraca Indica L.
San: Asoka, N.O. Leguminosæ,

29. Saussurea Lappa C. B. Clarke.
San: Kustha; Vern. Kut. N. O. Compasitæ.

30. Sesbania Grandiflora Pers.
San: Agasti, Vern-Bak.; N. O. Leguminosæ.

31. Spondias Mangifera Willd.
San: Amrataka; Vern-Amra;
N. O. Anacardiaceæ.

32. Stereospermum Suaveolenes Dc.
San · Palati; Vern. Parul. N. O. Bignoniaceæ.

33. Strychnos Nux-Vomica L.
San: Kuchila. N. O. Loganiæcæ.

34. Strychnos potatorum L.
San: Kataka, Ambuprasad, Vern. Nirmali,
N. O. Loganiaceæ.

35. Swertia Chirata, Ham
San: Kiratha-tikta, Vern. Chireta.
N. O. Gentianaceæ.

36. Symplocos Racemosa Roxb.
Sans: Lodhra, Vern. Lodh,
N. O. Styraceae.

37. Terminalia Chebula Retz.
Fruit, Sans.—Haritaki, Vern. Har.
N. N. Combretaceae.

38. Tinospore Cardifolia Miers, Vern. Giloe,
Guluncha, Stem. Sans. Guduchi.
N. O. Menis Permaceae.

39. Trapa Bispinosa Roxb,
Fruits. Sanskrit—Sringatak, Jalakantaka,
Vern. Paniphal,
N. O. Onagraceae.

40. Uraria Lagopoides Dc.
Plant. Sans. Prisniparni,
Vern. Chakuliya,
N. O. Leguminosae.

41. Valeriana Wallichi Dc.
Rhizomes. Sans. Tagar,
Vern. Musk-bala,
N. O. Valerianaceae.

42. Vetiveria Zizanoides Staff,
Leaves, root, Sans, Usira, Biran,
Vern. Khas-Khas,
N. O. Gramineae.

43. Vitis Vinifera L. Sans. Draksha, Mridvika,
Fruits. Vern. Anguer,
N. O. Ampelidae.

44. Wedelia Calendulacea Less,
Plant. Sans. Bhringaraj,
Vern. Bhangra,
N. O. Compositae.

45. Withania Coagulans Dunal,
Truits, Panirband,
N. O. Solanaceae.

46. Withania Samnifera Dunal,
Roots, leaves, Sans. Aswagandha,
Vern. Asgondh.
N. O. Solanaceae.



A Summary to

The Thesis on "Asoka" Saraca Indica

by

Bhishagwara K. Achiah, A.M.A.C. Bellary.

The subject is dealt under the following headings and important points in each are shown in the respective heads.

Importance

This is known from ancient time. The tree is said to flower when touched by the foot of a beautiful woman. There is some affinity between this tree and fair sex. This is a botanical symbol as to a specific use (vide. Syn. Ex. From Nov., 1930 issue of Eastien Druggist) that plants with tubular structu'es as Garlics are useful in diseases of Bronchile tubes.

Synonyms

Two names occur one in Vagbhata and another in Charaka as Gathasoka and Thinisa respectively and these names aie not mentioned in Dravyaguna sastras. The syns., Hemapushpa, Pindapushpa, Gandhapushpa imply the Botanical description of the tree.

Reference

Non-medical liteiature as Mallinatha's commentary and Indian trees (Brandis are being referred.)

Habitat

The source from Khasi hills and Arkan etc, are mentioned

Varieties

Red and white varieties of the tree to exist is mentioned Sixteen other varieties of the same species to exist are also brought to view (Ref. Indian trees.)

Trees resembling Asoka

Polyalthia logyfolia an avenue tree of the natural order Anonaceae.

Official Part

Bark, Seed, Root, and Flower. (No materia medica ancient and modern has noted the use of the root and seed.)

Description

Detailed Botanical description of the real and mis-used varieties is given in the Eassay. Coloured samples of the right and that of the mis-used one are produced.

Group

The ancient grouping (Ganas, Vargas) and Botanical grouping (Natural order) are given out.

Chemical Composition

The tests recorded by Dymock are re-produced. The drug contains Catachin and Tannin. The ashes of the bark contain mineral salts.

Physiological actions and Therapeutics

Modern materia medicas have recorded this as an astringent drug. But Susruta holds it as bitter one and grouped it under bitter drugs. It is cooling in potency and Grahi (Drying up). Modern materia medicas hold it highly useful in Menorrhogea and bleeding piles. To-day Asoka is largly used for Uterine Disorders. Some facts from ancient Therapuetics are worth noting. It was used to harden soft sores, in uniting bones, as antidote to poisons of Aquatic animals. Some hold this as Krimihara and others as Krimicara.

The 21st All-India Ayurvedic Conference & Exhibition, Mysore
1930.



Ayurvedabhushana Captain PANNIKAR, L R C.P & M R C S,
(*Principal, Ayurvedic College, Colombo.*)
Chairman of the Chikitsa Sambhasha Parishad.

Preparations

A list of modern (Patent) and ancient preparations are given. Three varieties of Asoka Grutha with different formulae from standard works aie woith noting. The number of preparations are eighteen.

Clinical Reports

This is tried in Menorrhogea, Leucorrhoea, Amenorrhoea, irreguler periods, Pains in terms of pregnancy and Cancer.

Excepting in Cancer and Menorrhogea, the drug otherwise seems to be very useful.



PROCEEDINGS OF THE CHIKITSA SAMBHASHA PARISHAD

The Chikitsa Sambhasha Parishad met at 2-30 P.M. on 28-12-30 under the distinguished Chairmanship of Capt. Panikkar, L.R.C.P. & M.R.C.S., Principal, Ayurvedic College, Colombo. The Hall was full to the brim with the distinguished Delegates, R.C. Members and Visitors. The Chairman with his usual eloquency delivered his masterly address dealing in particular with the important rules of Swastha Vritta (Hygiene principles) according to Ayurvedic system and impressing on the importance of Dinacharya, Rutucharya, Snana, Abhyan-

gana Vyayama etc. He dwelt upon the Ayurvedic system of Nidana and Chikitsa on very many complicated and chronic cases and explained how they could be brought under control.

Since many of the papers on this subject were in Vernacular, he could not go through them in detail, and give his opinion on them. Yet with some general remarks as to how the discussion under Chikitsa should proceed, he permitted certain papers to be read and was glad to hear the lively discussions based on shastric lines and was good enough to answer them suitably.
The meeting came to a close after a hearty vote of thanks to the chair.

The following are the papers that were received to be read or and discussed at the Chikista Sambhasha Parishath.

	Name of the Writer	Language	Subject
1.	Ayurveda Vidwan T. Krishna Sastry, Mysore.	*Kanarese*	Treatment of Plauge according to Ay. Methods.
2	Sjt. P. S. Anantha Narayana Sharma Vaidya Visharada Pollachi.	*Sanskrit*	Vatarakta
3.	Vaidyaraj Bhavanidutta Sharma, Shikaripur.	*Hindi*	Eye and its appendages.
4.	Pandit Balavantha Sharma, Puri-bun-	*Sanskrit*	Some critisisms regarding diagnosis

	der, Cathiawar.		of certain diseases according to Madhavakar.
5.	Mr. H. P. Raghavendrachar, Municipal Ayurvedic Dispensary, Bellary	*Telagu* & *Sanskrit*	Intestinal worms & their treatment according to Ay. Method.
6.	Mr. V. N. Channagiriah, Chikkapet, Tumkur.	*Kanarese*	Consumption & its treatment.
7.	Dr. Jammy Vyasa Rao Vyasakuteeram, Vizayanagaram.	*English*	Special treatment for enlarged spleen and liver and infantile Cirrhosis.
8.	Sjt. Lakshmiah, Bukkapatna, Sira Taluk.	*Kanarese*	Certain Specific treatment for various diseases.
9.	Sjt. Makhanlal Sharma Chandi Chowk Delhi.	*Hindi*	Description & uses of Stethoscope in certain diseases.
10.	Sjt. Y. N. Shamanna, Ayurveda Vidwan, Javagal, Arsikere Taluk.	*Kanarese*	Diarrhoea and Specific treatment.
11.	Kaviraj K. A. Chittiyana, Govt. Ayurvedic Hospital, Mysore.	*English*	Treatment of surgical cases by Udambarasara.

12.	Mr. T. G. Rama Murthi Iyer, Municipal Sidda Dispensary, Erode.	*English*	Treatment according to Siddha system
13.	Mr. Gopalkrishna Avadhani, Ayurveda Vidwan, Mysore·	*Kanarese*	Jaundice and its treatment.
14.	Sjt. K.V. Narayana Rao, Mallipatna. Arakalgud, Taluk,	*Kanarese*	Enlargement of spleen & its treatment.
15.	Mr. T. Sreenivasa Iyengar, Ayurveda Vidwan, Mysore.	*English*	Intestinal Woims, & their treatment.
16.	Mr. K. V. Ram	*Kanarese*	Balaroga-Chikitsa.
17.	Sjt. B. Venkatasubbiah Student, IV Year, Ayurvedic College, Mysore.	*Kanarese*	Diseases of pregnancy and their tieatment.



The 21st All India Ayurvedic Conference & Exhibition, Mysore

1930.



Bhishagratna Dr A LAKSHMIPATHI, B A , M B.C.M

(*Proprietor, Andhra Ayurvedic Pharmacy, Madras.*)

Who Exhibited Cinema Films on Health & Hygiene.

LECTURE ON HYGIENE WITH FILM EXHIBITION

by

Dr. A. Lakshmipathy, B.A., M.B.C.M.,

(*Proprietor, Andra Ayurvedic Pharmacy, Madras.*)

Held on 28-12-30 at 6 P.M.

Dr. Lakshmipathy gave a very interesting and inspiring film exhibition to a very big audience in the assembly Hall. Among the moving pictures shown, there were very educative pictures showing the several Āsanas. Dr. Lakshmipathy pointed out the importance and use of each of these and showed in detail the methods of exercising the several parts of the body. He held out that these exercises are superior to those of the Western system, as they give us perfect control over our bodies. These exercises, he pointed out, are in use in India for over 2000 years.

He then showed a number of pictures to bring home to the minds of the spectators the importance of early rising, river bath, and several methods for cleaning the teeth. He particularly pointed out how the river bath is most healthy, while the bath in the pond is most unhealthy. The freshness of feeling that arrives from such a bath, he said, is as great a gain as anything.

He also showed several pictures to illustrate the importance of massaging and the several processes therein.

He finally filmed the last Nasik Conference which was very entertaining and instructive. The people were very much impressed with the importance of such exhibits.

THE SUBJECT COMMITTEE.

The Subject Committee commenced its 2nd sitting on 28-12-30 at 8 p.m. under the Chairmanship of the President. Almost all the members of the Subject Committee including the Ex-Presidents, Ex-Secretaries, Chairmen of the Various Parishads and the leading Karnataka and Non-Karnataka Members were present and took the active part in the Proceedings. Many important propositions were brought up and there was a very lively discussion till late in the night when, the President due to his weak health requested Pandit Yadavaji Tricumji Acharya of Bombay to take up the chair and continue the proceedings of that date. Then discussions continued till 2 a m. under the Chairmanship of the latter and the meeting was adjourned for the next day to finish the remaining part of the work.



THE SAMANYA SAMBHASHA PARISHAD

Held on 29-12-30 at 8 A.M.

Since many of the Essays written in Vernaculars on Thridosha Tattwam and general matters on Ayurveda, could not come under any of the above Parishads, it was felt necessary to have one more Parishad under the name of Sāmanya Sambhasha Parishad. It was accordingly after due previous notice and announcement among the Delegates and the R. C. Members, held this day at 8 a.m.

The 21st All-India Ayurvedic Conference & Exhibition, Mysore
1930.



Professor SIVASARMA, AYURVEDACHARYA
(Proprietor, Makaradhwaja Pharmacy, Lahore.)
Chairman of the Samanya Sambhasha Parishad

The Hall was full mostly with Karnataka, Andhra and Tamil Delegates and distinguished visitors. Ayurvedacharya Pandit Shivasharma of Patiala was voted to the chair. The Hon. General Secretary Dr. Y. L. Sastry helped him with proceedings by translating the extracts of such Vernacular papers into English and satisfying the delegates in the form of suitable answers for their questions. The delegates especially of the Karnataka, Andhra and Tamil were very glad and immensely pleased at the rare opportunity given them to read the extracts of their papers and had discussions in their own Vernacular.

Many rare but very effective treatments on certain obstinate diseases through single herbs were exposed by certain experienced pandits of moffusil places with all available informations about the identifications and supposed properties of such drugs with certain clinical records and with an appeal for a fair trial and careful investigations in the matter.

The learned chairman was very tactful in dealing with those cases and recommended the necessity of careful research in a special Ayurvedic Research Institute under the patronage of the Mahamandal.

After a hearty vote of thanks to the chairman the parishad came to a close.

The following are the papers that were read or discussed under the Samanya Sambhasha Parishad.

	Name of the Writer	Language	Subject
1.	Pandit K. Srikantiah, Konanur, Hassan Dist.	*Kanarese*	A brief account of Ayurveda on different aspects.

2.	Pandit Padmanabhiah, Bāchahalli, Gundlepet.	*Kanarese*	Derangement of seven Dhatus and their treatment.
3.	Srimathi Sharadamba, Chamarajapet, Bangalore.	*Kanarese*	General description of the human body and the Hygienic principles according to Ayurveda.
4.	Pandit M. Yellappa, Agent, Sadvaidyasala, Chikpet, Bangalore.	*Hindi*	Jaina Ayurveda—its origin and achievements.
5.	Sjt. S. Subba Ramiah, Ay. Vidwan, Nittur, Hassan Dt.	*Kanarese*	Ayurveda—the origin of all medical sources.
6.	Sjt. L. Narasimha Moorthy, Ay. Vidwan, Government Ay. College, Mysore.	*Kanarese*	The three great humours of the human body.
7.	Vaidya Bhushana Purushottama Sastry, Hirlekar, Amroati.	*Sanskrit*	दोषाः किमुत धातवः
8.	Sjt. N. S. Subbramanya Sastry, Ay. Vidwan, Medical School, Bangalore.	*English*	Ayurvedic Physiology.
9.	Dr. G. D. Apte, M.B.B.S., Budwarpet, Poona.	*English*	Discussion of vessels and nerves according to Ayurvedic and Allopathic Sciences.

10.	Ayurveda Vishara-da Krishna Sastry, Dangadra, Panjab.	*Hindi*	Ayurvedic Pharmacopea.
11.	Sjt. T. Venkata Dasa Sastry, Thimmanayakanahalli, Siddlaghatta Tq.	*Kanarese*	Description of human body according to Sushruta.
12	Sjt. T. R. Apte, Poona.	*Hindi*	A discussion with Sira Dhamani and Srotas.

ESSAYS ON THE TRIDOSHATATTVA.

	Name	Language
1.	Sjt Haridatta Sas- try, Jadla-Jalander	*Sanskrit*
2.	Sjt. Purushottama Sakaram Hirlekar, Amroati.	*Sanskrit*
3.	Ay. Vidwan P. Suryanarayana Sastry, Kadur.	*Kanarese*
4.	Sjt. Markandeya Sastry, Ay. Vidwan Mysore.	*Kanarese*
5.	Sjt. M. Narayana Nambisan, K. A Samajam, Shoranur.	*Sanskrit*
6.	Ramaswamiah, Byala, Tumkur Dt.	*Kanarese*
7	Sjt. J Lakshminarasimha Iyengar, Ay. Vidwan, Shimoga.	*Sanskrit*
8.	Sjt. P. Narayana Bhatta, School of Indian Medicine, Madras.	*English*
9.	Sjt. Karunakaram, Cannanore.	*Sanskrit*
10.	Sjt. N. Padmanabhiah, Bachahalli, Gundle-pet Taluk.	*Kanarese*

11. Sjt. Vaidya Sitharam Durlabharam, Siddapur, Gujarat. *Marathi*
12. Sjt. B. S. Lakshmi Narasimha Jois, Kālasapura, Kadur District. *Kanarese*
13. Sjt. Bhagavathi Prasad Shukla, Professor, Empire Royal Patasala. *Sanskrit*
14. Sjt. Vaidya Shankaia Prasad, Pushti Oushadalaya, Sojitra, N. Gujarat *Hindi*



THE SUBJECT COMMITTEE

At 2 p.m. on 29—12—30 the Subject Committee resumed its final sitting to fiinish its work. After continued discussions till 4-30 p.m. all iesolutions to be placed before the Conference, were recorded in their final forms according to the majority of votes.

Before disbursement of the Subject Committee the General Secretary thanked the President and the Members for their patience and kind co-operation in discharging the heavy work that was placed bcfore them and announced the holding of the final assembly of the Confeience to be at 8 p.m. on the same day due to some unavoidable alteration in the progiamme.



The 21st All India Ayurvedic Conference and Exhibition, Mysore.
1930.



Dr S. VENKOBA RAO, B A , B M D.
(Retired Headmaster, Mysore Govt. Ayurvedic College)
President of the 6th Session of the
Karnatak Ayurvedic Conference Section, Mysore

THE 6th KARNATAKA PROVINCIAL AYURVEDIC CONFERENCE.

Held on 29—19—30 from 6 to 8-30 p m.

As previously announced, the 6th Session of the Karnataka Ayurvedic Conference met under the distinguished Presidentship of Dr. S. Venkoba Rau, B.A., B.M.D. Apoth:—Ex-Head Master of the Mysore Government Ayurvedic College and a leading practitioner of Bangalore. He was introduced to the audience by Sreeman K. Sesha Iyer of Bangalore, with full appreciation of the prominent part taken by him both in his official and private capacities to elevate the Status of Ayurveda and its followers in the Mysore State, and was formally proposed to the presidential chair, being seconded by Ayurveda Vidwan H. Sreenivasa Iyengar, Vice Principal of the Jaffna Ayurvedic College (Ceylon) and supported by Pandit Yellappa of Bangalore and Tatwavadi Pandit C. Subbannachar of Nandi. Amidst great enthusiasm the president-elect took his chair. The Hall was packed to the full with the Karnataka Delegates and distinguished visitors. After invocation by Pandit Pattabhirama Sastry of Bangalore, the president rose amidst cheers and read his scholarly address dealing chiefly about the superiority of Ayurveda on the support of quotations from various leading stalwarts of other systems of medicine. He concluded by saying that Ayurveda contained the essentials of all the healing systems and that the other systems were merely the different phases of Ayurveda which was the original fountain-head of knowledge and truth.

Then Dr. Savanur, Secretary of the Karnatak Ayurveda Mandal felt sorry for the absence of Vidwan K. Sesha Shastrier—Joint Secretary of the Mandal, due to his ill-health and explained clearly the working of the Mandal during the last 5 years and the present condition of Ayurveda and Ayurvedic Vaidyas in the Karnatak with practical suggestions for improvement.

Dr. Y. L. Sastry, secretary of the Karnatak Ayurveda Vidyapitha, brought up the proposition of electing the Office-bearers for the Vidyapitha for the next term. Dr. H. V. Savanur—the Vice-President of the Vidyapitha and the general secretary of the Mandal suggested the continuance of the existing arrangement till the next session and it was was unanimously approved.

Some more important propositions were put forward. After due discussions on those subjects certain resolutions were passed thereon according to the majority of votes, the chief among them being the change of Karnatak Mandal office from Sringeri to Bangalore and the acceptance of invitation given by the Bellary Vaidyas to hold the next Conference at Bellary.

The president was garlanded by the Hon. General Secretary of the Conference and the meeting came to a close with a hearty vote of thanks to the chair.



PRESIDENTIAL SPEECH

Delivered by

Dr. S. VENKOBA RAU, B.A., B.M D., Apothecary,

at the Karnataka Provincial Ayurvedic Conference held at Mysore

on the 29th December 1930.

In the first place, I thank you, Mr. President and the members of the Committee for the honour you have done me in kindly electing me as the President of the Karnataka Provincial Ayurvedic Conference. It is customary for the President of a Conference to deliver his presidential speech before commencing the business of the Conference and I on this occasion wish to speak on the merit of Ayurveda.

A detailed survery of the whole field of Ayurveda takes much time The time at my disposal is only half an hour. I shall, therefore, be necessarily very brief and terse, and I crave your gracious pardon and indulgence on this account.

Many say:—What worth has Ayurveda? It is an old antiquated system based on the meaningless, rediculous Wind-Bile-Phlegm Theory which has been exploded long ago. The Modern medical systems, such as Allopathy, Homeopathy and others, have progressed by leaps and bounds. Therefore to attempt to revive Ayurveda is something like putting the horse behind the carriage.

These people are simply ignorant of Ayurveda. They are perhaps misinformed, or have misjudged it, or are prejudiced against it.

Practically speaking, the great success that is being achieved by strictly following its method of treatment is

its own testimony to its merit. The testimonials of many Hindu Savants who have been practising *Ayurveda* may perhaps be considered by the enemies of *Ayurveda* as only self-praise just as every Cobbler praises his own leather.

I therefore quote here for your information a few of the testimonies from some of the eminent modern Western Savants.—Dr. Charles, a late Principal, Government Medical College, Calcutta, has expressed. "What your Hindus had in perfect state two thousand years before, I am going to teach you (students) in so imperfect a state."

Professor Weber says:—In surgery too, the Indians seem to have attained a special proficiency, and in this department, European Surgeons might, perhaps even at the present day, still learn something from them, as indeed they have already borrowed from them the operation of Rhinoplasty.

Dr. G. E. Clarke, M.A., M.D., of Philadelphia, has expressed:—If the physicians of the present day would drop from the Pharmacopaea all the modern drugs and chemicals, and treat their patients according to the method of Charaka (a Great Ancient Hindu Physician), there would be less work for the undertakers and fewer Chronic invalids in the world.

Dr. Hoernle says:—Probably it will come as a surprise to many, as it did to myself, to discover the amount of anatomical knowledge which is disclosed in the works of the earliest medical writers in India. Its extent and accuracy are surprising, when we allow for the early age, probably the sixth century before Christ.

Sir Michael Saddler of the Calcutta University has said :—That the entire system of indigenous medicine, as practised in India, affords a fruitful field of study and investigation, is indeed clear from the testimony of many competent authorities.

Sir Pardy Lukis, M.D., late Principal, Medical College, Calcutta, and afterwards Director General of the Indian Medical Service, has opined :—There is no doubt whatever that their (Hindus') ancestors knew ages ago many things, which are nowadays being brought forward as new discoveries. For instance, the fact that the table salt is contra-indicated in dropsy, which is now recognized as the result of experiments made by the Western Doctors, Widal and Javal, was known thousands of years ago to Indian medical men.

Dr. J. A. Turner, M.D., says —Inoculation was a most ancient custom of India, practised by a particular tribe of Brahmins. Lord Ampthill, a late Governor of Madras, has expressed :—The ancient Hindus used animal vaccination of the small-pox virus through the cow. It would seem from this that Jenner's great discovery was actually forestalled by the ancient Hindus.

Encyclopaedia Britanica mentions among a lot of other things the following facts.—Susruta (the great Ayurvedic Surgeon of ancient time) describes more than one hundred surgical instruments. The favourite form of splint was made of thin slips of bamboo. Dr. Wise used this admirable splint for fractures and it was subsequently adopted in the English army under the name of the patent rattan-cane splint. It further mentions with a high tribute of praise and a approbation the skill and dexterity of ancient Ayurvedists in the extraction of

foreign bodies, treatment of inflammations by antiphlogistic regimen and appliances, amputations, removal of tumours and enlarged eymphatic glands, the use of trocars in abdominal dropsy and hydrocele; treatment of hernia, fractures, dislocations, wounds and aneurisms; opening of the abdomen for removing intestinal obstructions, lithotomy, plastic operations for restoration of the nose, opthalmic surgery including extraction of cataract, obstetric operations including caesaream section and crushing of the fetus, and good many other things.

Dr. Hirschberg of Berlin says:—The Hindus knew and practised ingenious operations which we, Europeans only learnt from them with surprise in the beginning of the last century. The transplanting of sensible skin flaps is also an entirely Indian method.

Sir William Hunter says—The surgery of the ancient Indian physicians were bold and skilful. They performed amputations, lithtomy, operations on the abdomen and uterus, and shinoplasty which European surgeons have now borrowed. They cured hernia, fistula and piles; set broken bones and dislocations; were dextrous in the extration of foreign substances. They were expert in the diseases of women and children and in midwifery, not shrinking from the most critical operations. They devoted great care to the making of surgical instruments and to the training of students.

Tridosha Theory.

The much misunderstood and misrepresented Tridosha Theory of Ayurveda is a simple truth. The words, Vata, Pitta and Sleshma, though they mean wind, bile and phlegm elsewhere, are in the theory itself

technically meant to represent three vital or nervous forces, each governing and regulating different sets of physiological functions.

When these forces are in normal state, in harmony and in equilibrium, they maintain health. When disturbed or deranged, pathological actions constituting symptoms and diseases do occur. All their phenomena are proved to be perfectly true by experience as well as by reasoned scientific methods and experiments. The theory has stood the test of truth and cannot be assailed and exploded.

Ayurveda in its theoritical and practical aspects as taught nowadays is not in its entirity and does not represent the whole scope of comprehensive Ayurveda which has a very broad cast literature, besides a very large fund of information, written or unwritten, kept in secret by certain individuals and families.

Siddha Ayurveda. What is known as Siddha Ayurveda is the comprehensive system of Ayurveda It is is said to be a direct revelation by Iswara to Nandi, Pantanjali, Boga, Agastya and certain others and consists of six divisions, viz. Medicine or Vaidyaka, Yoga, Alchemy or Rasa Vidya, Astronomy, Mantra and Kalpa. One should study and practise all these in order to be perfect in Ayurveda.

Yoga.

Is much superirior to the other divisions just named and aims at the attainment of not only healing ability and supernormal powers called siddhis but also what every sane intelligent human being covets, viz, Moksha, i.e., oneness with the Supreme Spirit of God and the final

emanicipation and beatitude—the *Sum mum bonum* of Philosophers of West. It consists of eight steps or stages, called Yama, Niyama, Āsana, Pranayama, Pratyāhāra, Dharana, Dhyāna and Samadhi, all of which must be strictly and regulaıly followed in order to obtain success in Yoga.

The principal Siddhis of Yoga are eight in number, known as अणिमा, महिमा, गरिमा, लघिमा, प्राप्ति, प्राकाम्य, ईशित्व and वशित्व which include all supernormal powers which a Yogi can have, and by virture of which he can accomplish every thing he desires.

The following are some of the supernatural powers which a successful yogi can acquire: Clairovoyance, clair-awdience, telepathy, omniscence, omnipıesence, communication with disembodied spirits, making himself as well as others invisible giving any shape to himself and to others, going to any place in the Universe, complete influence over others, conquest of death, thought-reading, thought-transference; conquest of air, water, magnetism, electricity and ether; reading past, pıesent and future, healing of the sick at will, producing miracles, and the doing of many other things which ordinary people are not able to do.

One of the Yogis has thus advised:—अणिमादिपदं येन प्राप्य जित्वा तथांतकम् जीवन्मुक्तश्चरेद्योगी योगमार्गं तमाश्रयेत् One should follow that Yoga practice by which one can get अणिमा and other siddihis, can conquer death and walk about completely emanicipated, while yet in the physical body.

Another Yogi has given the names of several emanicipated peısons, such as Adinatha, Matchendra, Sabara, Ananda, Bhyrava, Chowrangi, Goraksha, Niran.

jana Kapali, Allama, Prabhudeva and others. And what are these doing? Says :— इत्यादयो महासिध्दाः हठयोगप्रभावतः । खंडयित्वा कालदंडं ब्रम्हांडे विचरंति ते ॥ These and other great Siddhas or Yogis, having conquered death by virtue of Hatha Yoga, walk about freely in the universe consisting of innumerable worlds.

But alas! this Yoga practice which is so useful to mankind has been nowadays almost entirely neglected and lost sight of.

Now I am going to show you that Ayurveda is all comprehensive and contains in itself the elements or principles or theories, or laws of cure, or by whatever other names they may be called, of all the other systems of healing.

Unipathy

Founded by Dr. B. B. Batabyal of Calcutta in 1896 A.D. bases its treatment of disease on the curative virtues of tastes or flavours inherent in substances, which have been expounded in Ayurveda under the heading of Rasas. The founder himself calls his system Sukshma Ayurveda and uses 16 Ayurvedic drugs in preparing his medicines.

The Unani System is much akin to Ayurveda and needs no further considerations.

Allopathy

Has as its basic principle Contraria contraris Curantur, which is identical with the Ayurvedic principle हेतुव्याधिविपरीतानामौषधाहारविहाराणामुपयोगः सुखानुबंधः ॥

Again to both systems many drugs are common, in several of which Ayurveda has found out more properties and therapeutical uses than Allopathy has done.

Homeopathy

Has as its basic principle Similia Similibus Curantur, which corressponds to the Ayurvedic principle हेतुव्याधि विपरीतार्थकारिणामौषधाहारविहाराणामुपयोगः सुखानुबंधः ॥ Moreover many drugs are common to both.

Biochemistry

Treats cases according to symptoms which are said to be the cries of the body-cells, indicating a deficiency of of one or more inorganic cell salts which must be supplied to effect cures. These salts are naturally obtained from proper articles of food.

Ayurveda recognizes symptomatic treatment. It says: रोगाणां नाम ज्ञानंतु व्यवहारमात्र प्रयोजनार्थम् । वातारब्धत्वादि ज्ञान मेव चिकित्सायां स्वरूपेणोपकारि ॥ नास्तिरोगो विना दोषै र्यस्मात्त स्माद्विचक्षणः । अनुक्तमपि दोषाणांलिंगैर्व्याधिमुपाचरेत् ॥

And under each disease, it recommends a number of articles of food as पथ्यं, which supply the requiied salts.

Hydropathy

Is based on the theory that there is no disease without the accumulation of foreign matter in the body and no cure without its elimination. Generally with the derangement of the digestive functions, accumulation of foreign matter takes place and it is to be removed from the body by employing water in its various forms.

Ayurveda agrees with this theory. It says:— रोगास्सर्वेपिमंदेऽग्नौसुतरामुदराणिच।अजीर्णान्मलिनैश्चान्नैर्जायंतेमलसं चयात् ॥

Its process of elimination of mala or foreign matter is called संशोधनविधि in which water plays an important part. In water Ayurveda has found a panacea सर्वामयघ्नम्. Water singly has all the healing properties of all the

other drugs put together and therefore Ayurveda recommends it in all conditions of life, in health as well as sickness. Thus it says ;—पानीयं प्राणिनां प्राणास्तदायत्तं हि जीवनम् । तस्मात्सर्वास्ववस्थासु कैश्चिद्वावारिवार्यते ॥

Further on account of the multifarious excellent curative properties of water, Ayurveda has conferred on it such epithets as the following :—जीवनं, जीवनीयं, अमृतं, सुक्षेमं, भेषजं, ओजं, सुखं, शुभं and पवित्रं.

Naturopathy

The statement of Ayurveda पथ्येसति गदार्तस्य किमौषधनिषेवणम् ? विनापि भेषजैर्व्याधिः पथ्यादेव निवर्तते। नतु पथ्य विहीनस्य भैषज्यानां शतैरपि ॥ corresponds to the principle of Naturopathy, viz, Vismedicatrix naturae and the treatment of diseases by hygienic measures alone without the use of drugs.

Heliotherapy

Ayurveda has recognized the curative power of the sun. रविमंडलसेवा । सूर्यनमस्कारः । सूर्यमारुतकोविधिः । आरोग्यं भास्करादिच्छेत् । कफमेदोवृतेवाते कोष्णं गेहं रवेः करान् ॥ All these indicate the employment of sun bath or exposure to the sun's rays for the cure of disease and recovery of health.

Aerotherapy

Ayurveda has recognized the sanitary as well as therapeutic value of air as is evidenced by the following facts.—ऋतुचर्या । अनूपजांगलसाधारणदेशभेदगुणाः । वातातपिकम् । सीत्कारी, शीतळी, भस्त्रिका, उज्जायी इत्यादिप्राणायामभेदाः

Diet Cure

Ayurveda has from time immemorial recognized the value of suitable diet for curative purposes. Under each disease it recommends certain articles of food and

prohibits others. Moreover Ayurveda has given the therapeutic properties of almost all the articles of food, so that an intelligent physician can mix them so as to have both food and medicine combined in one, and in fact many such preparations can be found in Ayurveda. Again under कृतान्नवर्ग Ayurveda has given a number of curative foods.

Fast Cure

Ayurveda has recognized fasting as a great remedical agent in many diseases. So it says:—लंघनं परमौषधम्.

Organotherapy

Under मांसवर्ग, सिद्धान्नवर्ग and अन्नपानविधि, Ayurveda gives the properties and therapeutic uses of flesh and other parts of animals of different kinds.

Movement Cure or Medical Gymnastics

Westerners have invented various sorts of physical exercises for the prevention as well as cure of disease, such as Osteospathy, Physcultopathy, the Sandon System, Massage, the Swedish System, etc.

Ayurveda has recognized the principle of movement cure. It says:—लाघवं कर्मसामर्थ्यं विभक्तघनगात्रता । दोषक्षयोऽग्निवृद्धिश्च व्यायामादुपजायते । व्यायामदृढगात्रस्य व्याधिर्नास्ति कदाचन ॥

Furthermore the Yogāsanas and Mudras, such as मत्स्येंद्र, मयूर, पद्म, भद्र, महामुद्रा, खेचरी, जालंधर and others both prevent and cure diseases. So also do the various kinds of breathing exercise or प्राणायाम. Thus it is said:- प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत्.

Besides these, Ayurveda recommends also such curative movements as bending, knealing, rubbing,

twisting, fisting, massage, pressing, squeezing, rlloing, shaking, stroking, slapping and others.

The Indian massures have been known to be very skilfull in that art. Dr. W. Murrell, M.D., says that the word massage is derived from the Sanskrit root (मक्), which means to move.

Electrotherapy.

The Ayurvedists of ancient time produced electric currents in the patient's body itself by massage and application of cold. Modern doctors Reibmayur, Zabluadonski, W. Murrell, M.D., and others have by experiments lately found out that electric currents can be developed in the body by the above said means.

Mesmerism

Is being practised in India for cure of disease from times of yore, which fact is corroborated by the testimonies of Doctors James Esdaile, M.D., Davidson and Thorburn, and colonels James Cotas and Bagnold, and many others. Mesmeric state is induced in Upper Hindustan by a particular method known as jarphoonk and the mesmerizer is called jadoowala.

Dr. Davidson, a late physician of Jaypur, says·—When I failed to cure many of my patients of their different complaints, they used to ask me leave in order to be treated by the jadoowala, and to my great surprise they often returned cured shortly afterwards.

Hypnotism or Suggestive Therapeutics

Has also been existing in India from time immemorial, as is testified by many western savants. Drs. Emile Coue and J. Louis Orton say .—Ages ago the Hindus employed hypnotism. From India the practice spread to Chaldea, Mesopotemia, Syria and Egypt.

Dr. Honigberger says:—An Indian method of cure by suggestion employed both words and gestures.

Dr. Beinheim has described the Indian process of inducing hypnotism.

Louis Ston, a great hypnotist himself, has said:—Nowhere the practice of hypnotism and suggestion has been cultivated to such a remarkable degree and so far developed as in India. Hypnosis, auto-suggestion, etc., have their suggestive fomulae, which Atharva Veda gives many. Many Indian Yogis employ the staring method to induce hypnosis.

Magnetic Healing

Dr. Honigberger who was a private physician to many Indian princes says—In the Punjab the natives practise a sort of animal magnetism which they call Manter.

Such mantra-cure practitioners can be found scattered throughout India. Ayurveda gives many formulas of the kind.

Mental cure, Psychotherapy or Thought cure, Zoism, Occultism and Mysticism may be considered together.

These are more or less akin to Yoga. Evelyn Underhill who has studid all these says:—Indian Mysticism finds its external system almost wholly on asceticism, the domination of the senses, and on the deliberate practice of self-hypnotism either by fixing the eyes on the near object (this process is called त्राटक in Yoga), or by the rhythmic repetition of the mantra or sacred word. The Indian Mystics have recognized in the mantra or occult and rhythmic formula, constantly held and repeated, on invaluale help to the attainment of the true ecstatic state. The secret wisdom of occult tradition,

like most of the other ways of escape, which man has offered to his soul, oiginated in the East.

Spiritualism

Only lately, interest is being taken in Spiiitualism in the West. Spirits are invoked to advise men on earth in various matters, one of them being the healing of the sick. Good many' seances are reported by H. Dennis Breedbey who was a medium himself as well as an eye witness.

Among others, he has also recorded some medical seances, held in Dorin Couit near London on different dates between March 24 and 17th Apnl 1925. In those sittings there weie conversations and discussions between the earth doctors, Abraham Wallace and T. Moore O, Donnell on one side and spirit doctors Barnett, Peebles and Gustave Geley on the other side. The latter gave to the formei prescriptions for the treatment of Tuberculosis, Cancer and Syphilis.

Spiritualism is known in India from time immemorial, Our Mantra Sastra and Anjanavidya, both parts of Ayurveda, tell us how to invoke spirits and get their advice in sickness and in other matters. It is said that Yogis can communicate with spirits most easily.

Louis Jacolliot, a late Chief Justice of Chandra nagore, French India, well versed in the Hindu Science of Pitris (पितृ शास्त्र) and an eye witness to many wonderful phenomena induced by Indian spiritualists, has said:—

The formulae of magical incantations are kept in seciet. The evokers perform their part with extraordinary truthfulness and expression and within the domain of pure magnetism they are really able to produce phenomena of which we have no idea in Europe.

They are, however, inferior in ability to the Yogis, belonging to the first class initiates.

He concludes that the doctrine of the Pitris of the Hindus was the original source from which the Jewish Cabala, and the religious philosophies of Plato, of the Alexandrian School, of Philo, of the Persians and of Christianity derived their doctrines of occultism, and he cites many authorities in proof of his conclusion.

Christian Science

Is said to be the method of healing of the sick, adopted by Jesus Christ, when he incarnated himself on this earth. It is called faith cure by some and spiritual cure by others.

There is a parallelism to this in Ayurveda God Vishnu took first the form of Dhanvantri, the great healer, and then incarnated himself on this earth as Divodasa, King of Banares, to preach, practise and spread Ayurveda as well as heal the sick.

Dr. J. M. Bramwell, M.B,C.M, of London, Love, Orton, Louis Stow and other hypnotists claim Jesus Christ as one of them. Dr. Otto Stoll says—Jesus Christ was a wandering psychotherapeutist of the purest water, who was skilled in the thoroughly perfected art of producing intensive suggetion in the individual, no less than in the crowd.

Spiritualists claim that Jesus was a great medium and now a great spirit H. Dennis Bradley says:—The Spirits have told us that Christ was the greatest spritual philosopher that ever lived on earth. He was the greatest medium that ever lived on earth. That is the explanation of all the miracles accorded to him. He is now a very great spirit.

But Charles W. J. Tennant, Ralf Waldo Tiinc, Annic Rix Militz and others hold a different opinion. They say that Jesus was able to do miracles and heal the sick by realizing his oneness with God and by practising and living truth. Jesus was said to have constantly held the thought in his consciousness, viz " I and the Father are one. It is the Father that worketh in me. My Father works and I work."

On this score, Jesus may be claimed as one of the foremost ever revered Yogis. As already said the Yogis can perform miracles as well as heal the sick at will. They are ordained to realize God and practise and live truth constantly.

Yoga Sastra enjoins :—सोहं सोहं इति अजपानाम गायत्री निरंतरजपात्मिका ॥ यत्रजीवेशयोर्योगस्तं योगं नित्यमभ्यसेत् । मन साभक्तिभावेन यदीशस्य निरंतरम् । स्मरणं सर्वगत्वेन तदेवेश्वरचिंतनम् ॥ ईश्वराराधनात्सिद्धिः समाधेर्जायतेध्रुवम् ॥

ईश्वरप्रणिधानाद्वा । प्रणवः तस्य वाचकः । तज्जपस्तदर्थभावनम् ॥

And further Yoga Sastra says—सत्येनामोघवाक्यता ॥ That is to say by living and practising truth, the Yogi's expression in thought, word or deed becomes infalliable. His will will be done, will come to pass. When he says to a patient " you are healed," the latter is healed.

Cove and Orton under the heading Christian Science and Hindu Philosophy say:—" Apparently Mis. Eddy borrowed her theory from Hindism."

Mrs. Mary Barker Eddy of Boston, U. S., America, revived Christian Science in 1833. She lately died. Her followers are now practising Christian Science throughout the world. In one of her books, she has given a summary of the Hindu Bhagavat Geetha Philosophy and greatly appreciates the truth about the soul inculcated by Sri Krishna therein. As Jesus is Saviour to the Christians, so Krishna, God incarnate, is Saviour to the Hindus and

and that is why he is addressed as a great physician:—
वैद्योनारायणोहरिः ॥ Divine Healing, Prayer, Cure, Charm Cure, Telesmanic Cure Faith Cure, and the like.

Parallels of these can be found in Ayurveda in जप, होम, सुरार्चन, मंत्र, स्तोत्र, कवच, यंत्र, पारायण, रक्षाकरंडक, etc. All these according to the modern theory of Hypnotism come under suggestive therapeutics.

The Science of Pulse

Ayurveda has far advanced in नाडीपरीक्षा. Its experts are said to diagnose disease by feeling the pulse alone without any other aid and tell the prognosis correctly; can predict the exact time of death of persons, and diagnose pregnancy within the week of its inception or conception. Such feats the western experts are unable to do as yet. But alas! this useful art in being almost entirely neglected nowadays

Eugenics

Has had recent origin in West. Sir Francis Gatton is said to have laid its foundation in 1904 A D.

But Ayurveda made its very first appearance with the problems of Engenics fully discussed and settled. Persons fit and those unfit for marriage, families fit and those unfit for connubial connections on account of hereditary tendency to disease, age of consumation of nuptials, purification of germ and sperm cells, purification of the mother's milk, procreation of boy or girl at will, rearing, training and education of children, so as to make them suprajas or good citzens, formulae for contraception—these and certain other things form the the main items of Ayurvedic Eugenics.

Rejuvenation

This is also of recent origin in West. Engin Steinbak, the first and foremost pioneer of rejuvenation began his first experiment in 1906 A.D.

But Ayurveda began its career with the problem and solution of Rejuvenation already settled. It gives many formulae for Vajikarnas (aphrodisiacs) and Rasayanams (rejuvenating medicines).

Rasayanam is thus defined :—यज्जराव्याधिविध्वंसि वयसः स्तम्भकं तथा। चक्षुष्यं बृंहणं वृष्यं भेषजं तद्रसायनम् ॥ दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणंवयः। प्रभावर्णस्वरौदार्यं देहेंद्रियवलोदयम्। वाक्सिद्धिं वृषतां कांतिमवाप्नोति रसायनात् ॥

The meaning is—Rasayanam is a medicament which destroys old age and disease, establishes youthfulness and gives good sight, plumpness and sexual vigour. By taking the Rasayanam, one gets longevity, good memory, intellect and health, youth, lustre, good complexion, excellent voice, strength of the body and of the organs of sensation, good speech, beauty and sexual power.

Conclusion

Now from the foregoing brief survey, it is clear that Ayurveda contains the essentials of all the healing systems. In fact the other sytems are different phases of Ayurveda which is the original fountain-head of knowledge and truth. Truth is always truth, is always unshaken and unassailable, whether modern or of time immemorial. The charge of antiquated uselessness against Ayurveda is untenable. In practicality Ayurveda gives one the benefit of eclecticism. Ayurveda's great merit is thus proved.

Ayurveda is an invaluable asset to us from our great ancestors, Rishis and Yogis. It therefore behoves us to revive and restore it to its former greatness. Now I close with this short prayer—नमःशिवाय गुरवे नादविंदुकलात्मने। निरंजनपदं याति नित्यं यत्र परायणः ॥

RESOLUTIONS PASSED

AT

THE 6th KARNATAKA PROVINCIAL AYURVEDIC CONFERENCE

Held at Mysore on 29-12-30

Under the distinguished Presidentship of

Dr. S VENKOBA RAO, B.A., B.M.D. Apothecery

(Retired Head Master, Govt. Ayurvedic College).

1. Resolved that this Conference expresses its deep sorrow at the sudden and sad demise of Asthana Vidwan Vaidyaratna Gundlupandit Lakshmanachar, one of the leading Ayurvedic Pandits of the Karnataka and places on record the great loss thus sustained by the Karnataka Vaidya Mandal.

Proposed by Dr H. Savanur—the secretary of the Karnataka Ayurveda Mandal, seconded by Vaidyavara K. Sesha Iyer of Bangalore and passed unanimously, all standing.

2. That this Conference is to be held regularly year after year in prominent centres of the Karnataka.

Proposed by Kaviraj Ramachandra Vasudeva Rao, Vaidyasekhara, Chikmaglur.

Seconded by Sriman Venkatakrishna Joise of Tumkur.

And passed unanimously.

3. (*a*) That in accordance with the constitution formed in the First Karnataka Ayurveda Mandal, the Standing Committee of this Mandal should consist of one President, three Vice-presidents, 2 Secretaries and the members of the Committee not less than 40 in number.

The 21st All India Ayurvedic Conference and Exhibition, Mysore.
1930.



Dr H V. SAVANUR, L M S ,
(Medical Practitioner & Gen. Secretary of the All Karnatak Ayurveda Mandal, Belgaum.)
Joint Secretary.

(*b*) That in addition there should be one more secretary, (one of these three secretaries being the Treasurer also) and 2 District Secretaries for each prominent Karnataka District according to the political division, the duties of such District Secretaries being to organise Sub-Committees of the Mandal to carry on its work.

(*c*) And that the following gentlemen be nominated as Office bearers of the Mandal for the next year (1931).

President—Dr. S. Venkoba Rao, B.A., B.M.D., (The President of the 6th Karnataka Conference.)

Vice-Presidents—1. Dr. C. B. Rama Rao, B.A., M.D., Retired Surgeon, Bangalore.
2. Dr. H. V. Savanur, L.M.S., Belgaum.
3. Ayurvedabhushana Sriman M. V. Sastry, Mangalore.

Secretaries—1. Sriman Vaidyavara K. Sesha Iyer, Bangalore.
2. Sriman Kaviraj Ramachandra Vasudeva Rao, Chikmagalore.
3. Sriman K. Sesha Shastry, Ayurvedaratna, Sringeri.

Among these, Vaidyavara Sreeman K. Sesha Iyer is to be the Treasurer also.

Proposed by Dr. H. V. Savanur of Belgaum.

Seconded by Ayurveda Vidwan Sriman H. Srinivasa Iyengar of Japhna (Ceylon) and carried unanimously.

4. That the Standing Committee should meet once in three months, the quorum being 4 by personal attendance and 7 by proxy. Proposed by Bhishakratna B. V. Pandit and passed unanimously.

5. (*a*) That a monthly Journal be started in Kanarese in the name of the Mandal in order to bring

home to the public the Ayurvedic principles to create unanimity among the Vaidyas and to report the state of progress and finance of the Mandal to the Members and sympathisers.

(*b*) That the annual subscription in general should not at present exceed Rs. 3, but the Members of the Mandal should get the Journal for Rs. 2 only paid along with the Membership fee of Rs. 3 in addition, total sum being Rs. 5 only. Proposed by Ayurveda Vidwan H. Sreenivasa Iyengar of Japhna and supported by Dr. Savanur of Belgaum. Passed unanimously.

6. That the Offices of the Karnataka Mandal and the Mandal Magazine should be in Bangalore City. Proposed by Vaidya Sreeman M. G. Singariengar of Mysore. Seconded by Kaviraj Ramachandra Vasudeva-Rao, Chikmaglur and passed unanimously.

7. (*a*) That there should be a Sub-Committee consisting of 3 Vaidyas or sympathisers to conduct the Mandal Magazine.

(*b*) That this Sub-Committee should be in Bangalore.

(*c*) And that the Secretaries should give needful help to this Committee

Proposed by Vaidyaratna Sreeman Kasipandit, Bangalore. Supported by Pandit Sreeman J. L. N. Iyengar, Shimoga. and passed unanimously.

(8) That the Secretary–Vaidya Vara K. Sesha Iyer of Bangalore should receive all office records of the Mandal including books, Forms and Account Books from the Secretary Vidwan K. Seshasastry, Sringeri. Proposed by Dr. H. V. Savanur of Belgaum and Seconded by Pandit M. Yellappa of Bangalore. Carried unanimously.

Sd. **Dr. S. Venkobo Rao,**
President.

THE FINAL ASSEMBLY AND CONCLUSION

29th December 1930. 8-30 p.m. to 12-30 p.m.

The final assembly met in the Assembly Hall at 8-30 p.m. on the 29th. The President took his seat amidst loud cheers. In spite of the inconvenience of night time the hall was full with the distinguished Delegates, R. C. Members, Honorary workers and Visitors. The president, after a short survey of the work done during the preceding days of the Conference asked the General Secretary to put before the house the resolutions that were approved by the Subject Committee at its three sittings. Since the Subject Committee was very well represented by the delegates from all provinces many resolutions were carried out without much discussions or differences; but the resolutions regarding the change of Mahamandal Office from Cawnpore to Lahore or to Poona and certain ammendments in the rules of the Mahamandal were finally adopted after some lengthy discussions.

The President, then, rose up and made his concludding speech which was impregnated with his keen observations, advices and appreciations (vide extract from his concluding speech). Then the Hon: General Secretary Bhishak Chudamani Ayurveda Vidwan Dr. Y. Lakshmi Narasimha Sastry L.M.P., expressed his high regard towards the distingushed Delegates in general and the revered President in particular and thanked them all on behalf of the Reception Committee for the honour they did to the Karnatak Country and more so to the Karnataka Provincial Ayurveda Mandal by

their august presence and willful participation in all the deliberations of the Confeience under various sections. He made his respectful acknowledgment of gratitude due to some religious Mutts, to H. H. the Maharaja of Mysore, His Highness' Government and various public Bodies of the State like the District Boards, Municipalities and Cooperative Societies.

Further he thanked in suitable terms his Karnatak-Comrades, Vaidyas and non-Vaidyas for their ready response to participate in this heavy work by rendering their help in all possible ways, while Dr. M. R. Sami M.D., P.H.D., D.P.H., an R. C. Member of Bangalore supplimented the General Secretary with his scholarly expressions.

The General Secretary did not forget to express his regret that the R. C. was not able to fully achieve its objects of the scheme that was originally thought of, on account of various unforeseen and unhappy occurances like the disturbed political situation throughout India and the economic cıisis by way of trade depression during this period to such an extent that even the best fıiends in and outside the Karnataka advised the postponement of this session for better times.

He thanked once again those institutions or individuals who gave the R. C. the moral and material support at such a time of need, and the distinguished President and Delegates who kindly responded to the R. C. invitation and appreciated its hospitality with all its short-comings. He made special mention of the good luck of the R. C. in securing the first rate men as the Pıesident of the Conference and the Chairmen of the Various Parishads (vide grateful acknowledgement of the General

Secretary). He then garlanded the President, the Chairmen of the Parishads, the newly elected Vice-President of the Mahamandal, Sreman Yadavaji Trikumji Acharya of Bombay, the newly elected General Secretary of the Mahamandal—Sreeman Vidyapanchanana Krishnasastry Kavade B.A., of Poona, the retiring President—Sreeman Vaidyaratna Rama Prasad Sarma, Raja Vaidya of Patiala, and the retiring General Secretary Sreman Pandit Kishora Datta Sastry of Cawnpore. Flowers were then distributed to all the members present

Then on behalf of the non-Karnatak Delegates Sreeman Ayurvedacharya, Vaman Sastry Datar of Nasik, Ayurvedacharya Pandit Nanal Sastry of Poona, Professor Sivasarma of Lahore, Pandit Mastaramsastry of Ravalpindi, Sreeman Yadavji Trikumji Acharya of Bombay, Rasaraj Pandit Sukharamdas T. Ojha of Karachi, spoke in very high expressions about the success of the Conference in all its aspects and thanked the R. C. for their hospitality, ready service and business-like arrangements.

Thereupon Vaidyapanchanana Krishna Sastri Kavade B.A, the General Secretary of the Mahamandal rose up and supplimented his previous speakers in a touching way, appreciating very much the standard of arrangements made by the R. C. for the comfortable boarding and lodging of Delegates of various provinces and communities without giving any reason for complaint about the orthodoxy or sanitation, for the educative parishads under 4 divisions and for the elaborate arrangements made in making the Exhibition a very grand and instructive one. He said that he had witnessed almost all the Conferences of the Mahamandal and declared that

the Mysore session was one of best sessions in all respects and that its unique success was chiefly due to the untiring efforts and skillful managemet of the General Secretary of the R. C.—Bhishagchudamani Dr. Y. Lakshminarasimha Sastry whose capacity in efficient organization was well heard of on various occasions. With these expressions he took out the garland from his neck and put it on to the neck of Dr. Y. L. Sastry, expressing that it was the token of his high appreciation and regard for him.

Then the President rose up and declared that the Conference was dissolved. After cries of Jayaghosha to Sree Dhanwantri, His Highness the Maharaja of Mysore, the President and the Delegates, the assembly disbursed at 12-30 P.M.

There was a very grand send off arrangement made for the Delegats including the Moffusil R. C. Members and the President during the next two days. The President left this to Madras enroute to Puri on the afternoon of the 31st inst.

The Reception Committee acknowledged with thanks certain letters of appreciation from some distinguished guests after their safe arrival at their respective destinations, some of which are published elsewhere.



RESOLUTIONS PASSED AT THE
21st ALL INDIA AYURVEDIC CONFERENCE
HELD AT MYSORE
FROM THE 27th TO 29th DECEMBER 1930,

UNDER THE DISTINGUISHED PRESIDENTSHIP OF

MAHAMAHOPADHYAYA

KAVIRAJ GANANATH SEN, SARASWATI M.A., L.M.S.,
OF CALCUTTA.



1. This Conference expresses its deep sorrow at the demise of the following well-known Vaidyas of India during this year and conveys its sympathy to the members of their bereaved families.

(1) Vaidya Paramanandaji, Bombay.
(2) Kaviraj Sitalchandra Kaviratna, Calcutta.
(3) Pandit Ramshankerji Vaidya, Lahore.
(4) Vaidyasastry P Deva Krishna Sharma, Hyderabad.
(5) Pandit Mohanlal Vaidyasastry, Agra.
(6) Pandit Boddupathy Venkatappaiah, Bezvada.
(7) Vaidya Karamchand, (*son of Vaidya Ashanananda*) Ravalpindi

2. This Conference expresses its deep sorrow at the sad demise of the renowned Vaidya, the Late Asthana Vidwan Sriman Vaidyaratna Gundlu Pandit Lakshmanacharya of Mysore (who made a large donation for the Ayurvedic College) and conveys its heartfelt sympathy to the members of the bereaved family.

Resolutions first and second were proposed by the Chair and passed unanimously by the members standing.

3. This Conference highly appreciates the great sacrifices made by the following Ayurvedic Physicians

and Benefactors of Ayurveda in the present National Struggle.

(1) Srijut Pandit Madan Mohan Malaviya (Ex. President, All India Ayurvedic Conference), Allahabad.

(2) Ayurveda Panchanan Pandit Jagannath Prasad Shukla, Allahabad.

(3) Bhisagratna Pandit Shivanarayana Misra, Cawnpore.

(4) Hakim Kanahialal Vaidyaratna, Cawnpore.

(5) Ayurveda-Martanda Pandit Raghuvara Dayalu Bhatta, Cawnpore.

(6) Srimati Rukmini Devi (*Mrs. Lakshmipathi*), Madras.

(7) Yogi Ramnathji, Ravalpindi.

(8) Pandit Ramgopal Sastry, Lahore.

(9) „ Jagannathprasad Vajapeyi, Benares.

(10) „ Bhagavandin Misra, Bahraich (U.P.)

(11) „ Baburam Misra, Moradabad.

(12) „ Kaluram Vaidya, Banda.

(13) „ Manamohan Sharma Vaidya Shastry, Agra.

(14) Pandit Krishna Sharma, Benares.

(15) Vaidyabhushana Ganesha Sastry Joshi, Poona.

(16) Srijut Madhavacharya, Bagalkot.

(17) „ Sundarlal N. Joshi, Nadiad.

(18) Pandit Malladi Ramamurthy Sastry, Rajole (Andhra).

(19) Srijut V. Subramanyam Sastry, Rajole (Andhra)

(29) „ Viswanath Subba Sharma, Kavali.

(21) „ Balluri Subba Rao, Kavali.

Proposed by Pandit Krishna Sastry Kavade of Poona.

Seconded by Dr. Lakshmipathi of Madras.

Supported by Mastharam Sastry of Rawalpindi.

Passed Nem Con.

4. This Conference expresses its high appreciation of the Ayurvedic research work made by Dr. K S. Mhaskar, M.A., M.D., and Rev. Father J. F. Caius at the Pharmacological Reasearch Laboratory of Haffkine Institute, Bombay, of which Dr. Mhasker has given a demonstration here. But they regret that the amount of work turned out seems far short of their expectations. This Conference offers to collaborate with the Government of Bombay, through eminent Ayurvedists to advance such research work but notes with regret that Dr. Mhaskar and Farther Caius had to carry out the work practically single handed for the last 14 years. This Conference therefore requests the Bombay Government to provide them with proper assistance and further facilities for Pharmacological and Chemical research work on the same scale as provided in Calcutta. This Conference hopes that immediate effects will be given to its request in this connection

Proposed by the Chair.

Passed unanimously.

5. This Conference highly appreciates the efforts of the Government of India and the Government of Bombay, Madras, U. P., Behar, Bengal and Ceylon for the advancement of the study of Indigenous Drugs and requests them to give further encouragement to such studies. They recommend that more importance be given to Clinical research which ought to be carried on with the help of hospitals particularly equipped for Ayurvedic Research work. The Government of India

and the Provincial Governments have shown their active sympathy and co-operation with Ayurvedic Institutions and Research. But this Conference regrets to find that for reasons which are not publicly known to them the Research Workers in Ayurvedic Institutions are not encouraged properly. They also rsquest the Government to instruct Research Workers in Government Institutions to co operate with Ayurvedic Institutions and Ayurvedists. This Conference expresses its assurance that Ayurvedists of India would always be glad to offer any collaboration the Research Workers may desire to have with a view to facilitate the investigations from the Ayurvedic point of view.

Proposed by the Chair.

Passed unanimously.

6. This Conference express its grateful thanks to the Government of His Highness the Maharaja of Mysore who have evinced continued interest in the promotion of Ayurveda and respectfully recommends that the Government of Mysore may have an independent department of Ayurveda under the leadership of an Ayurvedic Expert, exercising technical and adminstrative control over all the Ayurvedic Institution of the State.

Proposed by Kaviraj Ramachandra Rao of Chikkamaglur.

Seconded by Pandit B. V. Degvekar M.A., M SC., LL.B. of Jabbalpore.

Supported by Srijut Krishnasastry Kavade B.A., Vaidyapanchanan of Poona. Passed unanimously.

7. This Conference requests the Government of His Highness the Maharaja of Mysore to raise the

status of the State-employees in the Ayurvedic Department to the level of the general Medical Department with the usual gradations

Proposed by Dr. Lakshmipathi.

Seconded by Pandit Yadavaji Trikambji Acharya of Bombay.

Supported by Pandit Shiva Sharma of Lahore and Pandit Duraiswamy Iyengar of Madras.

Passed unanimously.

8. This Conference requests the University of Mysore to open a Faculty of Ayurvedic Medicine and Surgery as has been already opened by the Hindu University of Benares.

Proposed by Vaidyavara K. Sesha Iyer.

Seconded by Vaidya Panchanana Krishna Sastry Kavade ot Poona.

Supported by Dr. Lakshmipathi of Madras.

Passed unanimously.

9. (Change of Rule for the Election of President) For the election of the President of the All India Ayurvedic Conference, the Reception Committee shall obtain nominations from the various provincial bodies of the Ayureda Mahamandal all over India and then suggest three names out of them to the Ayurveda Mahamandal, three months before the month in which the Conference is decided to meet. The Ayurveda Mahamrndal shall thereupon publish these three names in the newspapers and call for the votes of the members of the Mahamandal on proper voting papers and decide the election by the majority of votes thus obtained.

Proposed by Dr. A. Lakshmipathi of Madras.

Seconded by Vaidya Panchanan Pandit Krishnasastry Kavade of Poona.

Passed by a majority.

10. In view of the confusion and inconveniences that arise in the All India Ayurvedic Conference from the use of different vernaculars by delegates coming from different parts of India and in view of the undesirability of the use of a foreign language as the Lingua Franca of India, this Conference recommends that Hindi as the most popular Indian Vernacular be prescribed as the exclusive language for use at the future sessions of the Conference. In consideration however of the difficulty which the Non-Hindi speaking Indians may experience for some time, it is resolved that over and above Sanskrit,—the textual language of the Ayurvedists, the delegates of the Province in which the Sammelan takes place may use their own provincial vernacular in the proceedings. As the knowledge of Hindi increases this clause will be dropped later on from the resolution.

Moved by Pandit Shivasharma, Ayurvedacharya of Lahore.

Supported by Bhishakchudamani Y. Lakshminarasimha Shastry, L.M.P. of Mysore.

Passed unanimously.

11. Resolved that the draft budget estimate for every succeeding year be presented by the working Committee of the Ayurveda Mahamandal for consideration before the subject Committee of every session of the All India Ayurvedic Conference and that budget as recommended by the said committee be placed before the conference for its final sanction.

(This shall be inserted in the place of Section 3 of Rules 3, of the General Rules of the Conference and Ayurveda Mahamandal).

Proposed by Pandit Ramaprasad Sarma Vaidyaratna of Patiala.

Seconded by Pandit Mastaram Sastry of Ravalpindi.

Passed unanimously.

12. The General Secretary of the Mahamandal shall get the accounts of the current year audited by a Chartered Accountant approved by the President and shall place the accounts as well as the auditor's report before the annual Conference for sanction. The auditor's fee or expenses shall not exceed Rs. 50.

Proposed by Pandit Ramaprasad Sharma, Ayurvedacharya of Patiala.

Seconded by Kaviraj Hariranjan Mazumdar, M.A. of Delhi and passed unanimously

13. Resolved that the President of the Ayurveda Mahamandal will inspect the working of the standing Committee by himself or through his agent.

(The rule under the duties of the president shall accordingly be amended).

Proposed by Pandit Ramaprasad Sharma Vaidyaratna of Patiala.

Seconded by Kaviraj Hariranjan Mazmdar M.A of Delhi, and passed unanimously.

14. The object of the Mahamandal being to popularise Ayurveda throughout India, it is very necessary that the office of the Mahamandal should be changed regularly from centre to centre at fixed intervals. It is therefore resolved that the Head office of the All India Ayurveda Mahamandal shall not remain at one place for more than five years.

Proposed by Pandit Ramaprasada Sharma, Vaidya-ratna of Patiala.

Seconded by Yadavaji Trikamji Acharya of Bombay.

Passed by a majority.

15. Resolved that the office of the Mahamandal be changed to Poona from the next year, namly, from January 1931.

16. Resolved that the following gentlemen be elected as office bearers for the All India Ayurveda Mahamandal.

1. Mahamahopadhyaya Kaviraj Gananath Sen, Saraswati, M.A., L.M.S. President.

2. Pandit Yadavji Trikamji Acharya of Bombay, Vice-president.

3. Vaidya Panchanan Krishna Sastry Kavade, B.A., General Secretary.

17. Resolved that the next session, namely, the 22nd session of the All India Ayurvedic Conference be held at Gwalior in response to the invitation of the Public of Gwalior through Rajavaidya Pandit Ramachandra of Gwalior by wire.

Proposed by Bhishakchudamani, Ayurveda Vidwan, Dr. Y. Lakshminarasimha Sastry, L.M.P. Superintendent, Govt. Ayurvedic Hospital, Mysore. Hon. General Secretary, 21st All India Ayurvedic Conference Mysore.

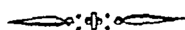
Seconded by Rasavaidya Sukharamdas, T. Ojha of Karachi.

Passed unanimously.

Mysore,
Dated 29th Dec. 1930.

Gananath Sen,
President.
21st ALL INDIA AYURVEDIC CONFERENCE,
MYSORE.

CONCLUDING SPEECH OF THE PRESIDENT 21st ALL INDIA AYURVEDIC CONFERENCE, MYSORE.



Comrades and Friends,

Now that the Conference is coming to a close after a session of three days, I think it my duty to wind up the proceedings with a few remarks. We had a very busy time of it as the programme was heavy and the enthusiasm and industry of the members were extra-ordinary. I wish the period of the session were four days The arrangements made by the Reception Committee both for the comfort of the Delegates and other members and for the proper fulfilment of the objects of the Conference have been splendid and arduous. They left no stone unturned. The General Srcietary, Pandit Y. Lakshminarasimha Shastry especially, seemed to work miracles by being present almost everywhere at the same time. He and his collegues have worked incessantly for all these days and deserve our best thanks for their universal goodness and courtesy. Some of the papers read at the Conference, particularly those of Father Caius and Dr. Mhaskar who have produced results of their research both in Sanskrit and in English have been appreciated widely. The learned discourses given by Capt. Pannikar of Colombo, Dr. P. Subba Rao of Cocanada, Ayurvedapranacharya Devashankar Narayana Shanker of Ahamadabad, Dr. A. Lakshmipathy of Madras and Prof. Shivasharma of Lahore and Mr. P. Ramaswami Iyyar, of the Indian Institute of Science, Bangalore and Dr. S. Venkoba Rao, Bangalore, have

roused great interest. The Exhibition too has been a success though the drug section has given somewhat poorer shows than in other years except the stall of Dr. Mhasker which showed many original researches. The Cinema demonstrations of Dr. Lakshmipathi about the methods of massage have been remarkably successful. The office of the Standing Committee is now going to be transferred to Poona according to the new rule passed by the Conference and I have every reason to hope that the energy inherent in Maharashtra blood will instil new life into the work of the Mahamandal and Vidyapith.

In conclusion, I must thank the Delegates who have come to Mysore from such distant provinces as Karachi, Punjab, Cawnpore, Bombay, Madras and even Ceylon at great sacrifice of money and comfort solely for the purpose of advancing the Ayurvedic cause I also appreciate the presence of learned visitors who have taken so much interest in Ayurveda. Our best thanks and gratitude are also due to His Highness the Maharaja of Mysore who has lent every support to this Conference by placing pecuniary and other facilities at its disposal. And last though not least, I must thank and bless the volunteers who have worked most loyally and selflessly to make this Conference a success by providing comforts to its members and very courteously preserving peace and order at all times I understand that the volunteer corps were manned with many learned graduates whose spirit of service deserves our best appreciation.



The 21st All India Ayurvedic Conference and Exhibition, Mysore.
1930.



Bhishakchudamani, Ayurveda Vidwan,
Dr Y. LAKSHMI NARASIMHASASTRY, L M P ,
(*Professor of Ayurveda & Superintendent, Government Ayurvedic Hospital, & Pharmacy, Mysore.*)
Hon General Secretary.

GRATEFUL ACKNOWLEDGEMENTS BY

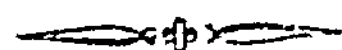
Dr. Y. LAKSHMINARASIMHA SASTRY,

Hon: General Secretary of the Reception Committee,

21st ALL INDIA AYURVEDIC CONFERENCE, MYSORE

AT THE CLOSE OF THE SESSION,

on 29 December 1930.



Mr. President, Delegates, Ladies and Gentlemen,

This Session of the All India Ayurvedic Conference and Exhibition has now come to a happy close. Before we disperse, I must do a pleasing duty, on behalf of the Reception Committee, and that is, to express our sense of gratitude to all those who have made the Conference and Exhibition a success. For, an undertaking of this kind must of necessity be the result of hundreds of men, who, be they professionals or laymen, have all been actuated by a deep love of Ayurveda.

Foremost among those to whom we are indebted is the Mahamahopadhyaya himself, our learned President, who, in spite of his indisposition and the strain of a long journey all the way from Calcutta to Mysore, kindly accepted to preside over the deliberations of this august body. We hope that the Mahamandal will take a long step forward in the year before us, under his able leadership and the influence of his masterly personality.

Next our thoughts turn to the several Chairmen of the various sections of the Conference, Dr. P. SubbaRao,

President of the Faculty of Ayurveda, Cocanada, who opened the Exhibition, has thrown a new light on the several problems of Ayurveda and has given us the benefit of long years of his research and learning. The scholarly exposition of Rasayana Sastra by Sriyuth Pandit Narayana Shankar Devashankar Pranacharya of Ahmadabad at the Rasayana Sambhasha Parishath has been educative to us professionals. You have all felt the deep thrill of inspiration which Dr. Maskar at the Dravya Sambhasha Parishath imparted to us; he has opened our eyes to the lines on which research in coming years has to proceed. Who can forget the eloquent appeal of Captain Pannikar at the Chikitsa Sambhasha Parishath for greater faith in and encouragement to Ayurveda? Public are really indebted to Dr. Lakshmipathy for the educational value of his masterly films of the Health and Hygiene Section.

We owe our heart felt thanks to Dr. S. Venkoba Rau who readily accepted our invitation to preside over the Karnatak Ayurvedic Conference Section and took the whole burden on him even in his old age.

They have all been kind to us and their messages are inspiring.

The Reception Committee feels highly honoured by the distinguished presence, amidst us, of Rajakarya Praveena P. G. D'Souza Esqr, the Member in Council with the Government His Highness the Maharaja of Mysore, who was kind enough to open the Conference and has thus given us one more proof of his interest in the progress of Ayurveda.

Next, coming to the sources from which we received a very valuable help in the course of the preparation for

the Reception of the Conference, we beg to pay our respectful homage to our gracious Sovereign, His Highness the Maharaja of Mysore, Sree Krishnarajendra Wodeyer Bahadur, G.C.S I., G.B.E., whose ready patronage was a source of inspiration to us.

It is not a formality when we express our thanks to the Government of His Highness and the local officers of the Departments of Police Education, Water Works, Postal and Lighting who have rendered us a very valuable help.

We are particularly obliged to the City Municipal Council and its worthy President, Mr. T.G. Rama Iyer, B A., for placing at our disposal free of charge all the convenience they could afford.

It is a matter for pride that several Religious mutts and Public Bodies of the state—the District Boards, Municipalities and the Co-operative Institutions, readily responded to our appeal and made liberal contributions. Here it is our pleasing duty to make a special mention of the two premier institutions in the City—the Mysore City Co-operative Society and the Co-operative Bank, both of which deserve our gratitude for their princely donations. The Bank of Mysore deserves our grateful thanks for their help as our Bankers.

The Reception Committee has been singularly fortunate in securing the valuable services of some of the members of the staff of the several Education Institutions in the City, leading members of the local Vaidya Sangha and respectable gentlemen of Mysore and outside, who were kind enough to serve on the several Sub-committees of Reception, at immense personal sacrifice, among whom the mention of the following names is inevitable.

Maharaja's College, Mysore.

1. Mr. S. V. Krishnaswamy Iyengar, M A., B.L.
Assistant Professor of History, and Superintendent, Intermediate College, Mysore.
2. Mr. K. Anantharamiah, M.A.
Assistant Professor of English,
3. ,, T. Krishnamoorthy, M.A., B Sc.,
Lecturer in Mathematics.
4. ,, M. Lakhiminarasimhiah, M A.
Lecturer in Sanskrit.
5. ,, G. Hanumantha Rao, M.A.
Lecturer in Philosophy.
6. ,, H. Krishna Rao, M.A.,
Lecturer in History.
7. ,, P. Subbanarasimhiah, M. Sc.
Lecturer in Mathematics.
8 ,, Sadasiva Sastry, College Staff

Inter College, Mysore,

9. Mr. N. Nagesa Rao, M A ,
Lecturer in English.
10. Mr. N. Kasturi, M.A., B.L.
Lecturer in History.
11. Mr. M. V. Jambunathan, M.A., B.Sc.,
Tutor in Mathmatics.

Govt High School, Mysore,

12. Mr. K Sripadachar, M.A.,
Assistant Master,
13. Mr. P Ramachar, B.A.,
Assistant Master.

Trainning College Mysore,

14. Mr. K. S. Venkatasubban B.A., L.T.,
Assistant Master.

Some of the Leading Vaidyas of the Vaidya Sangha, Mysore.

1. Sreeman Lokasevaniratha Amble Annaih Pandit, Mysore.
2. Bhishagratna, P. Venkatachala Pandit, S. S. R. Vaidyasala, Mysore.
3. Bhishagratna B. V. Pandit, Sadvaidyasala, Nanjangud.
4. Dr. L. Ramakrishna Row, L.M.S., Principal, Ayurvedic & Unani College, Mysore
5. Sreeman, S. N. Pandit, Mysore Ayurvedic Pharmacy, Mysore.
6. Mudgal Ranghachar, Bhishajyasraya, Mysore.
7. Sreeman Suryanarayana Pandit, Gurumurthy Vaidyasala, Mysore.
8. Sreeman Gopalkrisha Avadhani, Ganesha Oushadalaya, Mysore.
9. Sreeman P. H. Chandrabhan Singh, Satyanarayana Vaidyasala, Mysore.
10. Sreeman B. S. Ramakrishniah, Ayurveda Vidwan, Asst. Secretary City Co-operative Bank, Mysore.

Some of the leading local and outside gentlemen

1. Rajasilpivisharada Rao Bahadur B. Subha Rao, Rtd. Chief Engineer, Mysore
2. Sreeman C. Narasimhiah, B.A., B.L., Advocate, Mysore
3. Sreeman Dharmaprakasa Sahukar, D. Banumiah, Mysore
4. Mr. B. Subramanyaya, B.Sc., Press correspondent, Mysore.

5. Mr. B. S. Subba Rao,
Press correspondent, Mysore.
6. Mr. Narasimha Moorthy, B.A.,
Press Correspondent, Mysore
7. Mr. K. S. Venkataswami Iyer, B.A , B.L.,
Advocate, Nanjangud.
8 Mr. T. Krishna Rao,
Sub. Editor, Vrithantha Patrika, Mysore.
9. Mr. Bhadriprasad,
Proprietor, Ananda Bhavan, Mysore,
10. Mr. Balasaraswathi, Mysore.
11. Mr. M. Ramaswamy,
Vice-President, Municipal Council, Mysore.
12. Mr. Nagesha Rao of Nangungud
13. Mr. Narahari Rao, Ayurvedic Vidwan,
Nangunjud
14 Sreeman Tattwavadi Pandit,
Subbannachar, Nandi
15. Sreeman Narayana Pandit of Bangalore
16. ,, K. Shesha Iyer of Bangalore.

It is imperative to give my heartfelt thanks for our colleagues Messrs. K. Sripadachar, M A. and N. Nagesa Rao, M.A. who ventured in taking up the hard labour of assisting the General Secretary and spared no pains in organising the office and the Exhibition sections respectively to the best appreciation of our guests.

I cannot omit to mention with gratitude the valuable services of Dr. H. V Savanur of Belgaum and Vidwan K. Seshasastry of Sringeri as Joint Secretaries, even in spite ot their bad health.

It is also my pleasing duty to acknowledge with thanks the valuable services of the **Volunteer Corps**, whose promptness, readiness and willingness to serve, have won a universal appreciation, both on the platform and in the private circles. I cannot forget to express my gratitude to the **staff** and **students** of the Government Ayurvedic and Unani College and Hospitals for their kind co-operation and untiring service.

I am in duty bound to express our thanks to each individual, who has contributed, in any measure, to the success of the Conference. Many men and women, too numerous to mention, from throughout Karnataka, have readily responded to our request and our thanks are in no small measure due to them. I must, however, make a special mention of the generosity of Dharmaprakasa Sowkar D. Banumiah, who announced his founding, in the name of the worthy President of this Session, a gold medal to be awarded to the best approved Ayurvedic student of the final year of the Government Ayurvedic and Unani College, Mysore.

On this occasion, I beg to acknowledge with thanks the numerous letters and messages of sympathy received from prominent workers in the field and many sympathisers from throughout India. We are happy to note the sympathy shown by the authorities of the Lanka Ayurvedic College, Jaffna, who honoured the conference by sending a Delegate. We are immensely thankful to Kaviraj Sukharam Das T Ojha, the General Secretary of the Reception Committee of the last session at Karachi and also to the General Secretary of the Mahamandal at Cawnpore who favoured us with their valuable and timely suggestions and to the Principal of the Haridwar Rishikul Ayurvedic College, for the flag of Dhanvantri sent by him for the occasion.

I must particularly thank the Exhibitors who, at no small inconvenience to themselves, participated in this All India Ayurvedic Exhibition and contributed to its attraction and instruction.

I must further acknowledge with gratitude the lively touch given to the discourses at the Parishads by those who sent their learned essays and took part in the discussions. I am glad to announce that the Judgment of the Exhibition and Essay Committees will be shortly out. In this connection, I remember with pleasure the generosity of my learned friend, Bhishagratna Palyam Venkatachala Pandit, who has offered one Hundred Rupees as reward for best attempts to expound the great *Thridosha Theory*.

Gentlemen, let me not tax your patience any further. I fear my duty will not be complete if I should not acknowledge the valuable services of our revered Chairman of the Reception Committee, Lokahithaishi H. Nanjundaraje Urs, who was kind enough to place his willing services at the disposal of the Reception Committee, and to guide its deliberations for the past eight months, in spite of his old age and numerous demands on his time.

Thank you, once again, gentlemen, who have given us the pleasure of your company and the benefit of your deliberations at a lot of personal inconvenience. In spite of our best efforts, our hospitality must be a sorry apology for what we intended to do. Please only remember our intentions and forgive our short-comings.

Good-Bye to you, Gentlemen, I wish you a happy Journey back.

EXTRACTS FROM SOME OF THE LETTERS

Addressed to the Hon. General Secretary



Dated, 28th December, 1930. Camp Mysore.

From:

Rajakaryapraveena, P G D'Souza, Esq, B.A, B L., Member of Council with the Government of His Highness The Maharaja of Mysore.

Dear Mr. Lakshminarasimhasastry—Allow me to congratulate you on the very successful manner in which you have organised the All India Ayurvedic Conference and the distinction and prestige you have brought upon the State by inducing some of the most distinguished practitioners of the art in India to visit Mysore. I was struck by the very high standard of some of the papers that were read and the entirely new spirit that characterises some of the most eminent practitioners of the art. I have personally no doubt that the application of modern scientific methods and research will be in course of time lead to a worldwide recognition of the great contributions that this system can make for the benefit of humanity.

Please convey my personal acknowledgements to the many Delegates from outside. I am very glad to find you take so much interest and do your best to enhance the reputation of the State in this branch of science by your wearied efforts and enthusiasm.

Yours Sincerely,

P. G. D'Souza.

Dated 1—1—31 Madras.

From,

Mahamohopadyaya,

Kaviraj Gananathsen,

Saraswati, M.A., L.M.S.,

President of the A. I. Ay. Maha Mandal

My Dear Sastry—I arrived here this morning . . .

. . . .

Although I had a pleasant journey, I do not feel my vigour returning and an dead tired. I am going this afternoon to Dr. Lakshmipathi's "Asrama" where I shall remain for 3 or 4 days as in "Pinjrapole." This will, I hope restore my vigour.

Accept yourself my *Ashirvads* and carry my thanks to others. Due to your hard work this conference was excellent.

Yours Affectionately,

(*Sd*). **Gananathsen**



Dated 4—1—31. Yeola, Dist. Nasik.

From:

Dr. Y. M. Bhat, B.A., M.B.B.S S.G C C. **Dispensary.**

Yeola, Dist Naik

Dear Mr. Shastri—I must take this opportunity of expressing my heartfelt thanks for the services you so cheerfully rendered to me during my illness there. None served me better than you and your colleagues and especially the volunteers who, or rather every one of whom, responded to my wishes as soon as they were uttered. Please convey to them my sincere thanks for the favour they showed me.

I am yours ever grateful,

Y. M. Bhat.



Dated 2—1—31 Belgaum.

From :

Dr. H. V. Savanur, L.M.S., General Secretary of the Karnatak Ayurveda Mándal (and Joint Secretary of the Reception Committee).

Dear Dr. Sastry—I arrived here safely. I could not see Mr. Nagesha Rao before I left, as practically there was no time. I fully knew that Dr. P. Subbarao would manage the Exhibition affair satisfactorily. I leave it to you to modify matters as I think that it is necessary in the case.

My Eyes have grown worse. . . . . On the whole, the Conference, has been a success. All the Presidents and the Sectional Chairmen were competent persons. The discussions were Charming and interesting. I care a fig for other items. What we want is literary discussion that has been achieved So far as the arrangements are concerned, it would be no exaggeration that the whole credit is due to our two Joint workers Messers N. Nagesharao. M A and K Sreepadachar M.A. To them I must express my gratitude as it would amount to ungratitude if I do not do so.

My best salutations to you all.

H. V. Savanur.



Dated 8—1—1931 S. Kanara.

From :

Kaviraja N. Mahabala Shetty, L.A.M.S Kaviratna,
Bhishagratna, Upper Bendoor Road,
P. O. Kankanady, S. Kanara.

My dear Mr. Shastri—Owing to a mild attack of Malaria I could not write to you earliar. I and my friends had to leave the Conference suddenly, even without taking leave from you, on account of an urgent message by wire from Mangalore. Let me thank you and through you your Chairman, Lokahitaishi Nanjunda Raja Urs, your colleagues, co-workers in the Reception Committee and especially your ever ready and gentlemanly volunteers for the splendid arrangements, kind hospitality and courteous treatment extended to one and all who attended the Conference. The 21st All India Conference was a unique success in every way and all the credit for it goes to Mysore, which is the pride of Karnataka. You are fortunate in having a most enlightened Maharaja to rule over you. His Highness seems to have devoted his entire time, energy and money for the betterment of his devoted subjects unlike some of his compeers.

What struck us most was the splendid work of your Volunteers, who were all highly educated gentlemen, B.As. & M. A.s among them, doing their duties cheerfully well and not considering any work too mean, for them to do. This spirit of duty and service augurs a great future for Mysore. I once again thank you all, the Chairman, the Secretary, members of R. Committee and especially the Volunteers on my own behalf and the behalt of my friends Messrs . sowcar Ganesh Shrinivas Pais, Vaidya B R. Haridas, & Mr. Thowro and others for the splendid hospitality and kind treatment you extended to us during our sojourn in your beautiful city of Mysore.

Thanking you once again,
Your Sincerely,
N. Mahabala Setty,



Dated 16th January 1931, Parel, Bombay, 12.

From

Dr. K. S. Mhaskur, M.A., B.SC., M.D., D P.H.,
Haffkine Institute, Bombay,

Dear Dr. Sastry,

I regret very much the delay in conveying my very best thanks for the help, hospitality, and accommodation, you, and Mr. Nagesh Rao, the whole of your staff of volunteers and the membere of the Reception Committee offered me and my party during my stay in Mysore I am sinceraly grateful for the same.

I desire very much that you should convey, if possible, my thanks for the help, and high admiration for the encellent arrangements you had made for the Conference and the Exhibition. I request you all also to excuse me for any remarks that may have been misconstrued, for I assure you that nothing was far from my mind than be uncharitable towards your efforts.

My very best thanks again and best wishes to you all.

Yours Sincerely,
K. S. Mhaskar.



Dated 16th January 1931 Baroda.

From

Mr. Chunilal Revashanker Vaidya,

Shree Arogya Aushadhalaya, Gandhigate Road, Baroda.

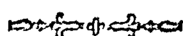
My dear Shriman Lakshminarasimha Shastriji—I sincerely thank you for your kindness in electing Vaidya Shastri Narayanshankar Devshankar Pranacharya as President of the Rasayan Sambhasa Parishad and also for the warm hospitality shown to us both in the last Vaidya Conference.

With best respects,

I remain,

Yours Sincerely,

Chunilal, R. Vaidya.



Dated 2nd February 1931 Lakhmidas Street Karachi.

From .

Mr. Sukharamdas T. Ojha, Ayurvedic Physician,

Hon. General Secretary, 20th A.I.A.C.,

Lakhmidas Street, Karachi.

My dear Pandit Narasimha Shastry—I arrived here safely last Wednesday. I should very much like to thank you for all the troubles and cares taken by you in regard to our needs and comforts for the time that we were your guests at Mysore and I feel that you did not leave our slightest needs and wishes unconsulted.

No doubt the great devotion to duty and sacrifice shown by you and your colleagues of the Reception Committee were mainly responssible for the great success of the Mysore Conference.

Thank you once again.

Yours Sincerely,

Sukhramdas T. Ojha.



Dated 10—2—1931. Lahore.

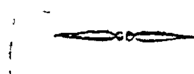
From

Prof SHIV SHARMA, Ayurvedacharya, Formerly Senior Professor of Medicine, Dayanand Ayurvedic College; Vice-President of the Board of Directors, Rishikul Vidyapith; Member of Rishikul Ayurvedic College Managing Committee; Examiner for Ayurvedacharya, All-India Ayurveda Mahamandal; Editor-in-Chief of the organ of the All-India Ayurvedic Conference (Vaidya Sammelan Patrika); Author of "The System of Ayurveda"; Shiv Dipika Commentary on Vagbhatta, etc , etc.

The Mysore session of the All-India Ayurvedic Conference has been a great success. The presence of the most distinguished scholars, from all over India, like Capt. Murti, the learned President Dr. Gananath Sen, Capt. Pannikar and others, gave a touch of high academic completion to the conference. The arrangements at the North Indian mess could not possibly be made without incurring a very heavy expenditure and taking great personal interest in the work. No Delegate is unaware of the invaluable services rendered them by the Volunteer Corps. When we add to this the glamour and tinsel of the magnificient buildings for conducting the deliberations and splendid apartments for the Delegates, not to forget, of course, the highly artistic and beautifully planned city of Mysore, it seems that nothing was left to be desired.

An appreciation of the academic or artistic nature of the conference would be incomplete without mentioning the central figure and live spirit of the Reception Committee, Mr. Y. Lakshmi Narasimha Sastry, who, at infinite personal incovenience and worry laboured hard for the confereece, and I am glad to join the other Delegates in congratulating him for the success he achieved in his praiseworthy enterprise.

Shiv Sharma,
Ayurvedacharya.



Dated 26—2—1931, Ahmadabad.

From,

Vaidya Shastri Narayanashankar Devshanker,
Ex-President, Gujarat Prant Vidya Sammelan
and Principal, Vaidyapatasala Ahamadabad.

My Dear Laxminarasimha Sastri—Higly obliged for youı kind and hearty treatment accorded for me and my friends Pandit Chunilal and others. Kindly convey our best thanks to one and all of the Reception Committee.

Your Sincererly,
Vaidya-Shastri Narayanshankar Devshanker.



APPENDIX I

GENEROUS INDIVIDUALS AND INSTITUTIONS THAT MADE LIBERAL MONITARY CONTRIBUTIONS FOR THE CONFERENCE



Patrons.

1 His Gracious Highness The Maharaja of Mysore.



2 The Government of His Highness the Maharaja of Mysore.



(*Religious Mutts*)

3 His Holiness Sri Sringeri,
Jagadgurugalavaru, Sringeri.
4 His Holiness Sri Brahmatantra Parakala Mutt
Swamigalavaru, Mysore.
5 ,, ,, Sri Vyasaraya Swamigalavaru,
Sosale.
6 ,, ,, Sri Mahant of Tirupati.



7 Lokasevanirata Amble Anniah Pandit,
Patron of Vaidya Sangha, Mysore.
8 Bhishagratna Palyam Venkatachala Pandit,
President of Vaidya Sangha
and Proprietor, S. S. R. Vaidyasala, Mysore.
9 Bhishagratna B. V. Pandit, Ayurveda Vidwan,
Member of Vaidya Sangha
and Proprietor, Sadvaidyasala, Nanjungud.

10 Vaidyaratna Gundlu Pandit Lakhmanachar,
Late Member of Vaidya Sangha, Mysore.

11 Dr. H. V. Savanur, L.M.S.,
Secretary, Karnataka Ayurveda Mandal, Belgaum.

12 Sjt Sahukar Brahmappa Tavanappanavara,
Merchant, Santhepet, Mysore.

13 Sjt. C. M. Deviah, Coffee Palanter, Mercara, Coorg.

14 Messrs. V. D. Rajaram and Co.,
B. O. C., Contractors, Mysore.

15 Sjt. Vitala Rao, B. O. C. Contractor, Mysore.

16 „ Parthasarathy Modiliar, Contractor, Mysore.

17 „ Paparam, Tiles Factory, Mysore.

18 „ Sahukar Nagarle Puttamadappa,
Nanjangud, Tq.

19 „ Chinniah Setty,
Proprietor, Krishna Cinema, Mysore.

20 „ Vaidya Vidwan D. Narayana Pandit,
SriramaVaidyasala. Avenue Road, Bangalore.

District Boards:

1 The Mysore District Board, Mysore.

2 The Chitaldroog District Board, Chitaldroog.

3 The Kolar District Board, Kolar.

4 The Bangalore District Board, Bangalore.

5 The Shimoga District Board, Shimoga.

6 The Tumkur District Board, Tumkur.

7 The Kadur District Board, Chikmaglur.

Municipal Councils in the State.

1 The City Municipal Council, Mysore.
2 The City Municipal Council, Bangalore.
3 The Town Municipal Council, Davanagere.
4 „ „ Chintamani.
5 „ „ Nanjangud.
6 „ „ Kunigal.
7 „ „ Hosadrug, Chitaldroog Dist.
8 „ „ Holenarsipur.
9 „ „ Chamarajanagar.
10 „ „ Sagar.
11 „ „ Krishnarajapet.
12 „ „ Konanur, Arakalgud Tk.
13 „ „ Honnali.
14 „ „ Mudigere.
15 „ „ Nagamangala.
16 „ „ Koratagere.
17 „ „ Thyamagondal.
18 „ „ Arakalgud.
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181 „ Sarapani Subbannachar, Ayurvedic Pandit, Holenarsipur.
182 „ A. G. Ramachandra Rao, B.A., B.L., Advocate, Hassan.

Kadur District.

183 Kavj. Ramachandra Vasudeva Rao, Ayurvedic Practitioner, Chikmaglur.
184 Pandit P. Suryanarayana Shastry, Ayurveda Bhushana, Kadur.
185 „ Hussein Sahib, Hakim, Mayagonda.

Shimoga District

186 Sjt. U. Vasudevaprabhu, Ay Pandit, Sagara.
187 „ H. Abdul Khadar, Hakim, Bukkambudi.
188 „ A. N. Sreenivasa Rao, Pandit, Shimoga
189 „ Vidwan J. L. N. Iyengar, Ay. Pandit, „
190 „ J. L. Ramanuja Iyengar, „
191 „ Channagiri Govindaswamy, Narayanaswamy, „

192 Sjt. U. Manjanathiah, Ay. Pandit, Thirthahalli.
193 ,, Narasimha, Ayurvedic Pandit, Thirthahalli.

Tumkur District.

194 ,, Pandit Alasingiah, Ay. Pandit, Hebbur.
195 ,, Krishniah, Ayurvedic Pandit, Ujjini.
196 ,, Pandit Siddappa, Ay. Pandit, Baragur.
197 ,, Pandit Subbanna, Ay. Vidwan, Thoovinakere.
198 ,, ,, Ramaswamiah, Ay. Pandit, Madhugiri.
199 ,, ,, Narasimhiah,
Ay. Pandit, Chandrashekarapura.
200 ,, ,, Dasapp, Ay. Pandit, Kubbanahalli.
201 ,, ,, Venkatakrishna Jois,
Ayurvedic Pandit, Tumkur.
202 ,, Venkata Narasimhiah, Pleader ,,

Chitaldroog District.

203 ,, B. Basavalingappa,
Native Pandit, Srirangapura, Chitaldroog Dist.
204 ,, Pandit Vasudevabhat, Ay. Pandit, Maradihalli.
205 ,, N. Krishnappareddy,
Tollgate Contractor, Kallahalli.
206 ,, C. Rajaram Singh, Ay. Pandit, Chitaldroog
207 ,, G. Sunder Rao, B.A., B.L.,
Special Magistrate, Davangere.
208 ,, Hosur Subba Rao, Land-Holder, ,,
209 ,, K. Gurunatha Rao, Ay. Vidwan, ,,
210 ,, R. Govindappa Bros., Marchants, ,,

(*Continued from Page 235*)

22 (*a*) The Village Panchayet of Hanasoge,
(*Mysore District*)
(*b*) The Village Panchayet of Sidlaghatta Tq.
(*Kolar District*) Through the Amildar.

Other Karnataka Places.

Mangalore.

211 Sjt. N. K. Kamath, Ay. Pharmacy, Mangalore.
212 „ P. Subba Rao, Ayurvedic Pandit, „
213 „ Pandit Gopalakrishnamachar,
- Ayurvedic Pandit, Udipi.
214 „ Sripadaswamigal, Mangalore.
215 „ J. A. Iah, Ayurvedic Vidwan, „
216 Pandit N. Mahabala Setty,
Bhishagratna & Kaviratna,
Kanakanadi P.O, South Kanara.
217 Sjt. J. M. Taro, Ayurvedic Pandit, Mangalore.
218 „ S. Vasudeva Kamath, „
219 „ J. Venkateshabhat, „
220 „ Pandit H. Thimmappa,
221 „ N. D. Suvarna, „
222 „ K. Shekharan, „
223 „ K. P. Sharma, Ayurvedic Pandit, „
224 „ Ramakrishnaiah, B A.,
Retired Jilla Registrar, „
225 „ Vaidyakattala Narasimha Pai,
Rama Krishna Dharma Vaidyasala, „
226 „ S. V. Naik, Vaidyaratna, „
227 „ Polthale Narasimha Pai, Pandit, „

Udipi and Kundapura.

228 „ Pandit Kumata Ramachandram,
Ayurvedic Pandit, Kundapura, S. K.
229 „ Vaderabettur Rukmiah Kamath, „
230 Sjt. K. Narasimhakarantha,
Taluk Board President, Kundapura.
231 „ Kalnadu Madappiah, Zamindar, „
232 „ H. K. Nakathaya, Ay. Vaidyasala, „
233 „ U. Rajagopal, Ayurvedic Pandit, Udipi.
234 „ Sanniah Padmanabhiah,
Zamindar, Dharmasthala.

235 Sjt. Pandeelu padmanabhiah, Zamindar, ,,
236 ,, G. Y. Sonayaji, Ayurvedic Vidwan, Udipi.
237 ,, Vasudeva Bhatta, Basrur, Udipi.

Belgaum.

238 ,, Dr. H. P. Kulakarni,
Medical Practitioner, Belgaum.
239 ,, Chando Hanumantha Kulakarni,
Ayurvedic Pandit, Nandagada, Belgaum Dist.
240 ,, R. M. Joshi, Ayurvedic Pandit, Belgaum.
241 ,, Shanker Vishnu, Kanikar,
Ayurvedic Pandit, Belgaum.

Bijapur

242 ,, Ramarao Korthy, Ay. Pandit, Bagalkote.
243 Dr. Gangadhara Rao,
Medical Practitioner, Bizapura.

Bellary.

244 ,, A. B. Kotregowda,
Ayurveda Vaidyasala, Harapanahalli.
245 Sjt. H. M. Rachutiah,
Ayurvedic Pandit, Brucepet, Bellary.
246 Basavalingiah, ,, ,,
247 ,, Pandit H. P. Raghavendrachar,
Municipal Ayurvedic Despensary, Bellary.
248 ,, P. Sreenivasachar, Ayurvedic Pandit, Bellary.

Coorg.

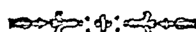
249 ,, K. Deviah, Forest Ranger, Mercara.
250 ,, Linganna Settar, Merchant, Mercara.
251 ,, K. Krishna Moorthy, B A., B.L., Vakil, Mercara.

Non-Karnataka Places.

252 ,, Rao Sahib K. Ramaswamiah,
Municipal Engineer, Peerbhoy Mansion,
Sandhurst Road, Parel, Bombay.
253 ,, Jammy Vyasa Rao,
Vyasakuteeram, Vijayanagar.

APPENDIX II

DELEGATES FROM NON-KARNATAKA PLACES



From Tamil Nadu,

1 Dr. Arunachalam,
Medical Practitioner, George Town, Madras.

2 Sjt. Dorasami Iyengar,
Ayurvedic Practitioner,
and Ex-General Secretary of the,
Mahamandal, Madras.

3 Sjt. Hariranjan Mozimder, Pandit, Palankote.

4 " Janakiram, B.Sc.
43, Harris Road, Mount Road, Madras.

5 " Karuna Karam,
Ayurvedic Physician, Cannanore.

6 Dr. Krishnamachar,
Professor, School of Indian Medicine, Madras

7 Dr. A. Lakhmipathy, B.A , M.B. & B.S.
Proprietor, Andhra Ayurvedic Pharmacy,
Mount Road, Madras.

8 " N. B. Nataraja Shastry,
Ayurvedic Pandit, Trichinopoly.

9 " T. G. Rama Moorthy Iyer,
Physician, Municipal Sidda Dispensary,
Erode.

(*Tamil Nadu Contd.*)

10 „ P. V. Ramaniah,
Ay. Physician, Muthukora, Nellore Dt.

11 Dr. Sethurama Iyer, Ayurvedic Panidt, Palghaut.

12 „ P. S. A. Sharma,
Ay. Physician, Pollachi, Coimbatore Dist.

13 „ Rajamanikyam Vaidyar, Srirangam

14 „ V. P. Sankumenon,
School of Indian Medicine, Madras.

15 „ Seshagiri Pai,
Student, School of Indian Medicine, Madras.

16 „ Thirumala Shastry,
Physician, Municipal Ayurvedic Dispensary, Erode.

17 Dr. Varadachari, L.M.S.,
Reg. Medical Practitioner,
180, Thamboochetty Street, Madras.

18 Sjt. P. G. Ganapathy Sastry,
Ayurvedic Physician, Srirangam.

19 „ R. Vaidyam Iyer,
Ay. Physician, Palamkote.

20 „ U. Venkatesha Shastry,
Ayurvedic Pandit, Pedaganur, Krishna Dt.

21 „ Vaidya Subbramanya Sharma,
Ayurvedic Pandit, Chidambaram.

Andhra Desha,

22 Sjt. Chinthamani Upadyayalu,
Ayurvedic Vaidya. Rajamahendri.

23 „ Channa Subba Rao,
Ayurvedic Pandit, Nandyal,

24 Dr. Jammy Vyasa Rao,
Physician, Vysakuteeram, Vijayanagaram.

25 Dr. Mahananda Reddy,
Ayurvedic Physician, Nandyal.

26 Sjt. R. Prakasa Rao, Ayurvedic Pandit, Nandyal.

27 „ Nori Rama Shastry,
Ayurvedic Physician, Bezwada.

28 „ Sri Rama Sharma,
Ayurvedic Pandit, Muthakur, Nellore Dt.

29 „ P. Srinivasachar, Ayurvedic Physician, Yelur.

30 „ Shadagopalachar, Ayurvedic Pandit, Namkal.

31 „ P. Subba Rao, Secretary,
Andhra Vaidyamandali, Vallur.

32 „ P. R. J. Sunderam,
Ay. Physician & Journalist, Nandyal.

33 „ Seenappagaru, Ay. Physician, Nandyal.

34 „ R. V. Shastry,
Ayurvedic Pandit, Thimmancharla Post,
Guntur Dist.

35 „ K. Chudamani Shastry,
Ayurvedic Physician, Yelur.

36 „ K. Acharya Bhapet, Ayurvedic Pandit, Yelur.

37 Dr. Triambaka Rao,
Ayurvedic Pandit, Hospet.

(*Andhra Desha Contd.*)

38 Sjt. A. S. Sharma,
Ayurvedic Pandit, Muthukara, Guntur Dist.

39 „ Suryanarayana Sharma Pedda,
Ay. Pandit. Thippasamudra, Guntur Dist.

40 Dr. K. Subramanya Sharma,
Ayurvedic Physician, Nandyal.

41 Sjt. Visweswara Shastry Mulagur,
Ayurvedic Physician, Thennali

42 „ Venkatakrishna,
Ayurvedic Physician, Nandyal.

43 „ Viswanathagaru,
Ayurvedic Pandit, Dharmavaram.

44 „ Bhaskara Rayam,
Ayurvedic Pandit, Nandyal

Maharastra Pranth,

45 Sjt. Bhavanishanker Manishanker Upadhyaya,
Ayurvedic Pandit, Surat.

46 „ Bhishagratna Gangadara Shastry Joshi,
Ayurvedic Pandit, Poona

47 Dr. Ganesha Dattatreya Apte M.B B.S.
Medical Practitioner, Poona.

48 „ V. S. Kanilkar, L.C.P.S.
C/o R. K. Naze Eq. 711, Poona.

49 „ Dr. Vishnu Mahadheva Bhat B.A., M B.B.S.
S. G. C. C. Dispensary, Yeola, Nasik Dist.

50 Sjt. Vaidyapanchanana Krishnasastry Kavade, B A.
Ex President of the Ayurveda Mahamandal,
999, Sadashiv, Poona.

(*Maharastra Pranth Contd.*)

51 Dr. Malhara Rao Vinayak Apte, B Sc., M.B.B.S.
Medical Practitioner, Poona.

52. Sjt. Vaidya Panduranga Kulakarni,
Proprietor, The Poona Ayurvedic Pharmacy,
Poona.

53 ,, Puiushothama Shastry Nanal,
Ayurvedacharya,
Ayuıveda Vidyapith, Poona.

54 Sjt. Ramachandran Vinayaka
Pattavardhan, B.A , LL.B., Advocate, Poona.

55 ,, S. G. Sohany, Sholapur.

56 ,, Vishnu Anantha Moghe, Vaidya, Poona.

57 ,, The Shashank Ay. Pharmacy, Bombay 4.

58 ,, G. V. Godre, Ayurvedic Vaidyar, Sholapur.

59 ,, K. V. Mohan, Rtd. Station Master, Sholapur.

60 ,, Ganesha Ramachandra Vasudeva, Poona.

61 ,, Pandit Vanasidar Shastry, Vaidya,
Jayaji Rao Cotton Mill Street, Gwalior.

62 ,, G. V. Bhaya, Haffkine Institute, Bombay.

63 ,, Vaidya Jadavaji Tricumji Acharya,
Ex-President of the Ay. Mahamandal,
Kalbadevi Road, Bombay.

64 ,, Vaidyapranacharya Krishna Sastry,
Jamkandıkar, Bombay.

65 Sjt. Vaidya Sitharam shastry,
Proprietor, Dıgambara Oushadalaya, Bombay.

66 ,, Swamy Achinthya Bhagavan, Bombay.

67 ,, Vamana Sastry Dattar,
Proprietor, Ayurvedic Pharmacy, Nasik.

68 The Zandu Pharmacy, Bombay.

Gujrat Pranth,

69 Sjt. Amruthalal Tribhuvana Sastry Triambik,
Vaidya, Ahmadabad.
70 „ Ambashanker Trivedi, Vaidya, Ahamadabad.
71 „ Himathlal Jagathlal Gandhi,
Vaidya, Ahamadabad.
72 Sjt. Jagath Jeevan Lakshmi Shanker Joshi,
Vaidya, Ahamadabad.
73 „ Jatalal Jagath Jeevan Shukla,
Vaidya. Bhavanagar.
74 „ Jagannath Ganapathy Rao, Vaidya, Nadiad.
75 „ Mahashanker Giri Shanker Joshi,
Vaidya, Ahamadabad.
76 „ Narayanashanker Devashanker, Pranacharya,
Vaidya, Ahamadabad.
77 „ Ravishanker Trivedi, „ „
78 „ Vaidya Chegulal Lakshmibai Triambic,
Vaidya, Baroda.
79 „ Vaidya Chunilal Revashanker Pandya,
Vaidya, Baroda.

Sind,

80 „ Bhoora Singjee,
Vaidya, Sagarbazar, Karachi.
81 „ Pandit Chotalal Viswanath,
Somasait Street,
Karachi.
82 „ Chakku Bai Raghunathjee,
Vaidya, Ranchore Lane, Karachi,
83 „ Kalyanjee Narayanjee, Vaidya,
Denso-Hall, Karachi.
84 „ Sukaramdas T. Ojha, Vaidya,
Lakshmidas Street, Karachi.

Punjab,

85 Sjt. Baladeva Shastry, Vaidya, Lahore.

86 „ P. K. Puranik, Vaidya, Panavel, Kolaba Dist.

87 „ Vidya Panchanan, Vaidyaratna, Ramaprasad, Rajavidya & Retiring President of the Ayurveda Mahamandala, Patiala.

88 „ Pandit Shivasharma, Ayurvedapranacharya, Proprietor, Makaradwaj Ay. Phapmacy, Lahore.

89 Sjt. Pandit Mustharam Sastry, Vaidya, Ravilpindi.

Central Provinces,

90 Sjt. Bhikaji Vinayak Digwekar, M.A., M.Sc. L.L.B. Vaidya & Proprietor, Desai Pharmacy, Jabbalpore.

91 „ Pandit Govardhana Sharma, Vaidyabhushana, Sitha Buildings, Nagpur.

92 „ Vaidyapanchanan, Pandit Gangadhar Sastry Gune, Proprietor, Ayurveda A[illegible]raya, Ahamadnagar.

93 „ Purushoth[illegible] [illegible]amankar, Vaidya, Ahamad[illegible]

Rajaputana,

94 Dr. S. B. C[illegible] [illegible]ior State.

United Provinces and Central India,

95 Sjt. Chikisthachudamani Thakur Gunasingh,
Vaidya, Agra.

96 „ Pandit Kishoredatta Sastay, Vaidya,
Gen-Secretary, All India,
Ayurveda Mahamandal, Cawnpur.

97 Sjt. Bhishagwara Krishna Balvantha,
Prasad Trivedi,
Vaidya Irisabad, Cawnpur.

98 „ Pandit P. Sivanatha Misra,
Ayurveda Acharya, Cawnpur.

99 „ Satyadevapaul, Vaidya, Cawnpore.

Bengal

100 „ Charu Chandra Visharada Vaidyabhushana,
Ashutosh Mukerjee Road, Calcutta.

101 „ Kaviraj Sachindranath guptha Sharma, M.A.
47, Amherst Road, Calcutta.

102 „ Kaviraj Sathindranath Bose,
Vaidya, Satikurna.

Deccan,

103 Sjt. Hanumantha Rao, Vaidya Vidwan,
Ay. Pandit, Ramadurgam, Chippagiri.

104 „ Narayana Rao Sadashiva Rao Ringe,
Ayurvedic Pandit, Secendrabad.

105 „ Vaidyamarthanda Suryaprasad Sharma,
Rajavaidya, Secendrabad.



APPENDIX III

LIST OF EXHIBITORS WHO PARTICIPATED IN THE 21st ALL INDIA AYURVEDIC EXHIBITION HELD AT MYSORE (Drugs Section).

Northern India

1 His Holiness,
Sri Jagadguru Nilakanthalinga Shivacharya,
Okhi Math, Himalayas, U. P.

2 The Vyavasthapaka, Ayurvedasraya,
Ahamadnagar.

3 Sjt. Damodarasastry, Vaidya,
109/12, Dasaswamedha Road, Benares.

4 „ Rasavaidya Devanandaswamy,
Dhanwantri Oushadalaya, Moosa Lane,
Karachi.

5 The Gulshan Joban Company, „

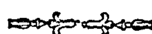
6 The Makrdhwaj Pharmacy,
Princess Street, Karachi.

7 The Ojha Ayuruedic Pharmacy,
Denso-Hall, Karachi.

8 Sjt. Pari Premachand Kevaldas,
Vaidya, Palanpur, (N. Gujarat).

9 Unjha Ayurvedic Pharmacy,
Richa Road, Ahamadabad.

10 Sjt. Rajavaidya P. D. Sharma,
Proprietor, The C. P. Ayurvedic Chemical Works,
Raipur, C. P.



Bengal

11 The Kalpatharu Ayurvedic Pharmacy,
Chittaranjan Avenue North, Calcutta.

12 The Andhra Leprosy Medical Hall,
Midnapore (Bengal).

Maharastra Pranth

13 Dr. K. S. Maskar, M.A., M D, B.sc, D.P.H.
Haffakine Institute, Parel, Bombay.

14 The Poona Ayurvedic Pharmacy,
Budwarpet, Poona.

15 Sjt S. G. Shanthavalekar,
Proprietor, The Anglo Ayurvedic Pharmacy,
Kolagaum, Savanthavadi State.

16 Sjt. Atmaram Vasudeva Sadhule, Vaidya,
Gorejaonkar Premises, 43, Portugese Road,
Davar, Bombay 4.

17 Sjt. N. P. Kulakarni,
Vaidya, Budwarpet, Poona.

18 Sjt. Narayana Savalram Pattambekar,
Vaidya, Budwarpet, Poona.

19 " Jayaram Sitharam, Vaidya,
Darwah, Yeotmal Dist.

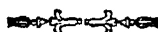
20 The Shashanka Ayurvedic Pharmacy, Bombay 4.

21 The Aronda Chemical Works,
Sarkari Thabela, Girgaum, Bombay.

22 Sjt. Kushiram Vaidya, Atru Post Kotah State.

23 " Mohandas Narayandas,
Ayurvedic Pandit & Proprietor,
Ramanuja Oushadalaya,
Panchavaty, Nasik City.

24 The Zandu Pharmaceutical works, Bombay,
Through the Agent Mr. Tirumala Rao,
Bangalore.



Andhra Desha

25 The Premayutana, Thungabadra.
26 Sjt. Rama Rao Korthy, Vaidya,
Proprietor, Ayurveda Vaidyasala,
Bagalkote, Bijapur District.
27 „ G. Somayaji Sastry, Pandit,
Ayurvedic Pharmacy, Ravipad,
Ambajipet Post, East Godavari.
28 „ Nori Suryanarayanasastry,
Ayuıveda Kuteeram, Bezwada.
29 Sree Venkatarama Ayurvedic Pharmacy,
Swaına, Guntur Dist.
30 Sjt. K. Subbramanya Sharma, Bhishagwara,
Ayurvedic Pandit, Nandyal.
31 „ P. R. G. Sunderam,
Ayurvedic Practitioner, Nandyal.
32 The Ramakrishna Stores, Raichur.
33 Dr. Ramanappa,
Proprietor, S. B. D. J. Medical Hall,
Urvagonda, Guntur Dist.
34 Dr. Jammy Vyasa Rao,
Vyasakuteeram, Vizayanagaram.



Tamil Nadu

35 Mr. Immethy P. Joseph,
Proprietor, Ayurveda Vaidyasala, Trichur.
36 Dr. A. Lakshmipathy, B.A., M.B.C.M.
Propıietor, Andhra Ayurvedic, Pharmacy,
Mount Road, Madras.
37 Sjt. Kunjan Kovil, Proprietor,
Ayurvedic Pharmacy, Trivendrum.
38 „ T. G. Ramamurthy Iyer, Pandit,
Municipal Siddha Ay. Dispensary, Erode.
39 „ G. Sreenivasachari,
Native Pandit and Cashier,
Sıi Ahobala Temple,
Srirangam.
40 The Government School of India Medicine,
Madras.

Places other than Mysore in Karnataka

41 Sjt. A. B. Kotregowda,
Proprietor, Vaidyasala, Harapanahalli.

42 Sjt. Pandit H. P. Raghavendrachar,
Ayurveda Vidwan,
Municipal Ayurvedic Dispensary, Bellary.

43 The Samarthana Ay. Pharmacy, Mangalore.

44 Sri Ramakrishna Vaidyashrama Sangha,
Mangalore.

45 Dr. Triambaka Rao,
Proprietor, Medical Hall, Hospet.

46 Sjt. Venkatesha Pandit,
Govt. Vaidyasala, Bellary.

47 Sjt. M. S. Venkatasamiah, Pandit,
Ay. Vaidyasala, Harohalli, Bidadi Post.

48 „ Bhishagwara S. Suryanarayana Sharma,
Hindupur.

49 „ Chando Hanumantha Kulakarni,
Vaidyavidsamshodaka,
Nandagada, Belgaum Dt.

50 Sjt. Damodara Anantha Halasikar,
Vaidya, Hubli, Dharwar Dist.

51 Sjt. Ganesha Halasikar,
Vaidya, Hubli, Dharwar Dist.

52 „ Vasudeva Bhat, Ayurvedic Doctor,
I. D. Dispensary, Basrur, South Canara.

53 The Kamath Ayurvedic Pharmacy, Mangalore.

54 Dr. Mangesha Rao, L.M.P.,
Lakshminarasappa & Sons, Pharmacy,
Coondapur, S K.

55 Sjt. K. S. Agarked,
Proprietor, Ayurvedic Vaidyasala,
Gadag Betageri.



Mysore State

56 The Mysore Government Ayurvedic Pharmacy,
Mysore.

57 Bhishagratna B. Venkatasubba Pandit,
Proprietor, Sadvaidyasala, Nanjangud.

58 Bhishagratna P. Venkatachala Pandit,
Proprietor, S. S. R. Vaidyasala, Mysore.

59 The District Board Ayurvedasala, Bangalore.

60 Sjt. P. H. Chandrabhan Singh,
Proprietor, Satyanarayana Vaidyasala, Mysore.

61 Sjt. Gopalakrishna Avadhani,
Proprietor, Ganesha Ayurveda Vaidyasala,
Mysore.

62 „ Gundla Pandit, Chamarajapuram, Mysore

63 „ D. H. Masthan Pandit, Proprietor,
Sudharaka Aushadalaya, Chitaldroog.

64 „ D. Narayana Pandit,
Vaidya Vidwan and Proprietor,
Sri Rama Vaidyasala, Ayenue Road,
Bangalore.

65 Pandit Pattabhirama Sastry, Ay. Pandit,
III Cross Road, Basavanagudi, Bangalore.

66 The Proprietor, Prasardika Oushadalaya,
Shimoga.

67 Sjt. H. P. Rama Rao, Ayurvedic Vidwan,
Municipal Ayurvedic Dispensary,
Bangalore.

68 „ Pandit Rameswara Sa., Proprietor,
Somavamsa Dhanwanthri Chikitsa
Oushadalaya, Chikpet, Ban

(*Mysore State Continued*).

69 Messers. M. G. Setty & Sons,
Proprietors, Dhanwanthri Medical Hall,
Devanahalli, Bangalore Dist.

70 Messrs. S. N. Pandit & Sons, Proprietors,
The Mysore Ayurvedic Pharmacy, Mysore.

71 Sjt. Pandit Tattwawadi Chikka Subbannachar,
Vaidyasala, Nandi, Kolar Dist

72 „ T. Krishna Sastry, Ayurveda Vidwan,
Proprietor, Maruthi Depot, Mysore.

73 „ M. Suryanarayana Pandit, Ay. Vidwan,
Proprietor, Gurumurthy Vaidyasala, Mysore.

74 Sjt. Pandit J. Venkatarayappa,
Proprietor, Dayananda Vaidyasala,
Siddhlaghatta, Kolar Dist.

75 „ Venkataramana Sastry,
Ayurvedic Pandit, and Proprietor,
Ayurveda Mahoushadalaya, Melkote.

76 „ Pandit K. Lakshmi Narasappa, Propritor,
Sri Ananda Krishna Dharma Vaidyasala,
Chikballapur.

77 Sjt. Ankiah,
Student, Chamarajendra Technical Institute,
Mysore.

78 Hakim Ahamad Ulla,
Dist. Board Dispensary,
Kankanahalli, Bangalore Dist.

79 Sjt. B. Narayanaswamy,
Student, Govt. Ayurvedic & Unani College,
Mysore.

80 Sjt. M. Narayanachar,
C/o Pandit J. Venkatarayappa,
Siddlaghatta.

81 Hakim Mahamad Hayat,
Shivarapatna, Malur Taluk.

82 The Drawing Masters Association, Mysore.

83 Sjt. Alasingiah, Ayurvedic Pandit,
Hebbur, Tumkur Dist.

84 The Rathan Misri Depot,
Represented by Mr. S. Krishna Shastry,
Proprietor, The City Medical & General
Agency, Lansdown Buildings, Mysore.

85 Sjt. Dorasamy Chakravarthy, Proprietor,
Lakshmikantha Tooth Powder Works,
Kalale, Nanjangud Taluk.

86 „ Pandit S. P. Doddapadmanna,
Proprietor, Pujyapadu Vaidyasala,
Kolala, Tumkur Dist.

87 „ Dasappa, Ayurvedic Pandit,
Kibbanahalli, Tumkur Dist.

88 The Shakthisudha Oushadalaya,
C/o Satyavadi Office, Mysore.

89 Sjt. G. V. Gangadhariah, Ayurvedic Pandit,
Srirampet, Mysore.

90 Messrs. G. V. Gangappa & Bros.,
Country Druggists, Avenue Rd., Bangalore.

91 Sjt. S. L Gopalasamy, Ayurvedic Pandit,
Sosale, T. Narasipur Tk.

92 The Haranahalli Vaidyasala,
Soraba Taluk, Shimoga Dist.

93 Sjt Jayanarasimhachar, Ayurvedic Pandit,
Dist. Board Ayurvedic Dispensary,
Mugur, Mysore Dist.

(*Mysore State Continued*).

94 Sjt. Y. D. Jain,
Proprietor, Padmanabha Vaidyasala,
Tiptur, Tumkur Dist.

95 „ K. Krishnappa, Ayurvedic Pandit,
Proprietor, Dhanwanthri Vaidyasala,
Ujjini, Tumkur District.

96 „ The Lustre Manufacturing Company,
Chikmaglur.

97 „ Muniappa and Sons,
Proprietors, Dhanwanthri Vaidyasala,
Siddlaghatta, Kolar Dist.

98 „ K. Naranier, Ayurvedic Pandit,
Harlakunta, Kolar Dist.

99 „ J. A. Narasimhiah,
Ayurvedic Pandit, Kaiwara, Kolar Dist.

100 „ Narasimhachar, Ayurvedic Pandit,
District Board Dispensary,
Mandical, Kolar Dist.

101 „ Nanachar, Ayurvedic Pandit,
Basaveshwara Vaidyasala, Bangalore.

102 „ A. C. Narayanachar, Ayurvedic Pandit,
Ananthapadmanabha Vaidyasala,
Devanahalli, Bangalore.

103 „ Ramachar, Ayurvedic Pandit,
Darinayakana Palya, Goribidnur Tk.

104 „ H. R. Ramaswamy Joiser,
C/o Vidwan Gopalakrishna Avadhani,
Ganesha Oushadalaya, Mysore.

105 „ S. K. Raghunatha Rao,
Proprietor, K. V. R. Medical Stores,
D'Subbiah's Road, Mysore.

106 Sjt. B. V. Ramaswamy Pandit,
Ay. Vaidyasala, Hulical, Hassan Dist.

107 „ Ramanujan, Ayurvedic Pandit,
Sampathkumara Vaidyasala, Melkote.

108 Sjt. N. Ramachandra Rao, Proprietor,
Satchidananda Vaidyasala, Robertsonpet.

109 „ N. Shamanna, Ayurveda Vidwan,
T. Narasipur.

110 „ Shamanna & Co., Hudagur.

111 „ B. V. Shamanna, Ayurvedic Pandit,
Siddlaghatta, Kolar Dist.

112 „ D. Sreekantiah, Ayurvedic Pandit,
Sri Marunnandana Vaidyasala,
Sagade, Gundlepet Tq.

113 „ M. N. Srikanta Pandit,
Dhanwantari Oushadalaya, Mysore.

114 „ Parusharama Rao, Ayurvedic Pandit,
Sreerampura, Yedatore Tq.

115 „ L. Sreenivasachar, Ayurvedic Pandit,
Hosaholalu, Krishnarajapet Tq.

116 „ K. Sreekantiah, Ayurvedic Pandit,
Konanur, Hassan Dist.

117 „ Siddappa, Ayurvedic Pandit,
Baragur, Tumkur Dist.

118 „ T. Subba Sastry, Ayurvedic Pandit,
Melur, Siddlaghatta Tq.

119 „ Malur Subba Shastry, Ayurvedic Pandit,
Rayalpadu, Srinivasapur Tq.

120 Sjt. P. Subba Rao, Ayurvic Pandit,
Proprietor, Venkateswara Vaidyasala,
Chikkaballapur.

121 „ T. Venkasubba Sastry, Ayurvedic Pandit,
Venkatesha Vaidyasala, Tumkur Dist.

122 „ Subbanna, Ayurvedic Pandit,
Vaidyasala, Thoovinakere, Tumkur Dist.

123 „ Venkatesha Pandit,
Govt. S.R. Vaidyasala, Iragampalli, Kolar Dt.

124 „ M. S. Venkataramiah, Ayurvedic Pandit,
Hudagur, Goribidanur Tq.

125 „ Vachaspathi Lakshminarasimha Sastry,
Native Doctor, Sri Narasimha Vaidyasala,
Idagur, Goribidnur Tq.

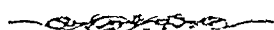
126 „ K. N. Sampath Kumarachar,
Ayurvedic Pandit, Rayankere.

127 „ T. K. Venkatarama Setty,
Ayurvedic Pandit, Tiptur.



EXHIBITORS (CONTD.)

(ESSAY AND PUBLICATION SECTION)



A. Books and Publications

1 Sjt. B. L. S. Silva Kavithilaka, N.P., M.R.A.S.
Ayurvedacharya, Proprietor,
Jivaraksha Medical Hall,
27, Parnawadiya Road, Maradana,
Colombo (Ceylon)

2 „ Rajeswara Dutta, Ayurvedacharya,
Hindu University, Benares.

3 „ Kaviraj Harinamdas, B A.
Ayurvedic Practitioner,
Opposite Tanga Stand, Outside Lohari Gate,
Lahore.

4 „ A. B. Kotregowda, Native Doctor,
Sree Sharada Ayurvedic Dispensary,
Harapanahalli, Bellary District.

5 „ Damodara Anantha Halasikar, Vaidya,
Ganeshapet, Hubli.

6 „ Venkataramana Shastry, Ayurvedic Pandit,
Ayurveda Mahoushadalaya, Melkote.

B. Thridosha Siddhantha,

1 Sjt. Haridatta Shastry, Ayurvedacharya,
Proprietor, Siddhoushadalaya,
Jadla-Jallander, (Panjab).

2 „ Vaidyabhushana Purushothama Sakharam,
Shastry Hirlekar, Amroati, U. P.

3 Sjt. P. Suryanarayana Shastry, Ay. Vidwan,
Pattanagere, Kadur Dist.

4 ,, Markandeya Shastry, Ayurvedic Vidwan,
Govt. Ayurvedic Hospital, Mysore.

5 ,, M. Narayana Nambisan, Ay. Physician,
K. A. Samajam Hospital, Shoranur,
(Malabar).

6 ,, Ramaswamiah, Ayurvedic Pandit,
Byala, Madhugiri Taluk

7 ,, J. L. N. Iyengar, Ayurveda Vidwan,
Shimoga.

8 ,, Narayana Bhat,
Student, Govt. School of Indian Medicine,
Madras.

9 ,, Karunakaram Vaidyar,
Arogya Oushadalaya, Cannanore.

10 ,, Padmanabhiah, Native Pandit,
Bachahalli, Gundlepet Taluk.

11 ,, Vaidya Sitharam Durlabharam,
Siddhapur, Gujarat.

12 ,, B. S. Lakshminarasimha Jois,
Ayurvedic Pandit, Kalasapur,
Chikmagalur Taluk.

13 ,, Bhagavathiprasadashukla, Ayurvedacharya,
Pandit, Empire Royal Patasala.

14 , Vaidya Shankara Prasad,
Pushti Oushadalaya, Sojitrya, N. Gujarat,

C. Chikitsa Sambhasha Parishad.

1 Sjt. T. Krishna Shastry, Ayurvedic Vidwan,
Govt. Ayurvedic & Unani College, Mysore.

2 „ P. S. Anantha Narayana Sharma,
Vaidya Visharada, Pollachi, Coimbatore Dt.

3 „ Vaidyaraj Bhavani Duttasharma,
Shikaripur, Sind.

4 „ Pandit Balavantha Sharma,
State Patasala, Puribunder, Kathiawar.

5 „ H. P. Raghavendrachar, Ayurveda Vidwan,
Municipal Ayurvedic Dispensary, Bellary.

6 „ V. N. Channagiriah, Ayurvedic Pandit,
Chikpet, Tumkur.

7 Dr. Jammy Vyasa Rao,
Vyasakuteeram, Vizayanagaram.

8 Sjt. Lakshmiah, Ayurvedic Pandit,
Bukkapatna, Sira Taluk.

9 „ Makhanlal Sharma, Ayurvedic Pandit,
Chandni Chowk, Delhi.

10 „ Y. N. Shamanna, Ayurveda Vidwan,
Javagal, Arasikere Taluk.

11 „ Kaviraj K. A. Chittiyanna, L.A.M.S.,
Govt. Ayurvedic Hospital, Mysore.

12 „ T. G. Rama Murthy Iyer, Physician,
Municipal Sidda Dispensary, Erode.

13 „ Gopala Krishna Avadhani, Ay. Vidwan,
Proprietor, Ganesha Oushadalaya,
Gajasala Road, Mysore.

14 Sjt. K. V Narayana Rao,
Ay. Vidwan, Mallipatna, Arakalgud Tk.
15 „ T. Sreenivasa Iyengar, Ayurveda Vidwan,
Govt. Ayurvedic & Unani College, Mysore.
16 „ K. V. Ram,
17 „ B. Venkata Subbiah, Student,
Govt. Ayurvedic College, Mysore.

D. Dravyasambhasha Parishat.

1 Dr. K. S. Mhaskar, M.D., M.A., B.Sc., D.P.H.,
Haffkine Institute, Parel, Bombay.
2 Bhishagwara K. Achaiah, A.M.A.C., Physician,
A.M.S. Free Ayurvedic Dispensary, Bellary.
3 Sjt. N. B. Dutt, M.R.A.S., (Lond.)
Consulting Botanist & Pharmacognist,
9/3, Tamer's Lane, Calcutta.
4 „ P. Ramaswamy Ayyar, M.A., A.I.I.Sc.,
Senior Assistant Chemist, in charge of
" Oils and Fats" Research,
Indian Institute of Science, Bangalore.
5 „ Vaidya Vasudevashanker Dwiwedi,
Sanjeevana Oushadalaya,
Drangadra, Kathiwar.
6 „ Rajavaidya P. D. Sharma, Proprietor,
C. P. Ayurvedic Chemical Works, Raipur, C.P.

E. Samanya Sambhasha Parishat,

1. Sjt. K. Sreekantiah,
Ayurvedic Pandit, Konanur, Hassan Dist.
2 „ Padmanabhiah, Ayurvedic Pandit,
Bachahalli, Gundlepet Tq.
3 Srimathi Sharadamba,
15/5, Chamarajapet, Bangalore,

4 Sjt. Pandit M. Yellappa,
Agent, Sadvaidyasala, Chikpet, Bangalore.

5 „ S. Subbaramiah,
Ayurveda Vidwan, Nittur, Hassan Dist.

6 „ L. Narasimha Moorthy,
Ayurveda Vidwan, Thyamagondal,
Bangalore Dist.

7 „ Vaidya Bhushana Purushothama Shastıy,
Hirlekar, Amıoati (Berar)

8 „ N. S. Subbramanya Shastry, Ay. Vidwan,
Student, L. M. P. Course,
Medical School, Bangalore.

9 Dr. G. D. Apte, M.B.B.S. 171, Budwarpet, Poona.

10 Sjt. Sree Krishna Shastıy, Ayurveda Visharada,
Rasapanchanana, Jagadhri, Panjab

11 „ T. Venkatadasa Shastry, Ay. Pandit,
Thimmanyakanahalli, Siddlaghatta Tk

12 „ T. R. Apte, Poona.



APPENDIX IV

THE WORKING ARRANGEMENTS



R. C. Managing Committee,

No.	Name	Office
1	Lokahithishi, Sreeman H. Nanjundaraj Urs.	*Chairman*
2	Bhishakchudamani Ayurveda Vidwan Dr. Y. Lakshminarasimha Shastry, L.M.P. Prof of Ayurveda & Superintendent, Govt Ayurvedic Hospital & Pharmacy Mysore.	*Honorary General Secretary*
3	Vidwan K. Shesha Sastriar, Editor of Dhanvantri and Secretary, Karnatak Ayurveda Mandal, Sringeri.	*Joint Secretaries*
4	Dr. H. V. Savanur, L.M.S Family Medical Hall, Belgaum, & Joint Secretary, Karnatak Ayurveda Mandal.	
5	Vidwan K. Sreepadacharya, M.A. Govt. High School, Mysore. (*General Section*)	*Hon. Asst. Secretaries*
6	Sreeman N. Nagesha Rao, M.A. Lecturer, Inter College, Mysore. (*Exhibition Section*)	
7	The Bank of Mysore. Ltd.,	*Treasurer*
8	Sreeman Gangadhara Shastry, B.A. Dy. Accountant, Palace Dept.	*Auditor*
9	Twenty seven Local Mombers. Twenty four Moffusil Members.	*Members*



Working Committee,

1 The Hon: General Secretary.
2 The Two Assistant Secretaries.
3 The Secretaries of Various Sub-Committees.
4 The Chairman of the Particular Sub-Committees according to the subject of discussion.

III. Sub-Committees,

i. Finance Committee,

1 Dharmaprakasha Sahukar, D. Banmiah, Mysore. — *Chairman*

2 Sjt. S. N. Pandit, Proprietor, The Mysore Ay. Pharmacy, Mysore.
3 Sjt. Gopalakrishnavadhani, A.V., Prop: Sri Ganesha Ay. Pharmacy, Mysore.
4 Sjt. B V. Venkatesha Sastry, A. V. (Govt. Ay. Hospital, Mysore).
} *Secretaries*

5 RajasilpaVisharada, B.Subba Rao, L.C E. Retired Chief Engineer, Mysore.
6 Sjt. C. Narasimhiah, B A., B L. Advocate, Mysore.
7 „ Venkatasamiah, B.A., B.L. Advocate, Nanjungud.
8 „ Vaidyavara K. Sesha Iyer, Bangalore.
} *Members*

ii. Exhibition Committee,

1 Sjt. Pandit Mudgal Rangachar, 'Bhishagyasraya' Mysore. — *Chairman*
2 „ N. Nagesharao, M.A, (Vide Managing Committee) — *Secretary*

3 „ K S. Venkatasubba Rao, B.A., L.T. Training College, Mysore.
4 „ Ramachar, B.A. Govt. High School, Mysore.
5 „ Balasaraswathi Narahariyachar, Mysore.
6 „ Ganekar, (Drawing Masters' Association, Mysore).
} *Members*

IV. Entertainment Committee.

1 Bhishakratna B. V. Pandit, A. V., Prop: Sadvaidyasala, Nunjungud. — *Chairman*

2 Sjt. P. Subbanarasimhaiah, M.Sc., Mysore University, Mysore. — *Secretary*

3 ,, G. Hanumantharao, M.A., Mysore University, Mysore.

4 ,, M. R. Venkatarama Pandit, Govt. Ay. Hospital, Mysore.

5 ,, V. Narahari Rao, Ay. Vidwan, Sadvaidyasala, Nanjungud.

6 ,, Nagesha Rao, Land-Holder, Nanjungud,

7 ,, Badriprashad, Prop: Anandabhavan, Mysore.

(3–7) *Members*

V. Service Committee,

1 Sjt. S. V. Krishnasami Iyengar, M.A.,B.L., Supdt. Inter College, Mysore. — *Chairman*

2 ,, M.V. Jambunathan, M A., B.Sc., Mysore University, Mysore. — *Secretary*

3 ,, G. Hanumantha Rao, M.A., Mysore University, Mysore.

4 ,, K A. Chittianna, Bhishagacharya Govt. Ay. Hospital, Mysore.

5 ,, Krishna Rao, M.A. Mysore University, Mysore

6 Dr. Hassan Sharif L.M.P., Supdt. Govt. Unani Hospital, Mysore.

(3–6) *Members*

VI Accomodation Committee,

1 Sjt. M. Ramaswami, Vice-President, City-Municipal Council, Mysore. — *Chairman*

2 ,, T. Krishnamurthy, M A., Mysore University, Mysore. — *Secretaries*

3 ,, H. Krishna Rao, M.A., Mysore University, Mysore.

4 Sjt. K. N. Rama Iyer, Vaidyasastry, Govt. Ay. Hospital, Mysore.
5 „ Ramanuja Iyengar, B.A., Maharaja's College, Mysore. } *Members*

VII. Assembly and Enquiry Committee,

1 Sjt. N. Kasthuri, M.A., B.L., Mysore University, Mysore. *Chairman*
2 „ B. S. Ramakrishnayya, A. V., City Co-operative Bank, Mysore. *Secretary*
3 „ Subrahmanyayya, Press Correspondent.
4 „ Subba Rao, ” } *Members*

VIII. Sanitation and Medical relief Committee,

1 Sjt. Anantharamiah, M.A., Mysore University, Mysore. *Chairman* (Sanitary Section)
2 Dr. L. Ramakrishna Rao, L.M.S., Principal, Govt. Ayurvedic & Unani College, Mysore. *Chairman* (Medical Section)
3 Sjt. Sadasivasastry, Maharaja's College.
4 Pandit P. Chandrabhansing. } *Members*

iii. Eassay & Publication Committee,

1 Bhishagratna P. Venkatachala Pandit, Prop. S.S.R. Vaidayasala, Mysore. *Chairman*
2 Sjt. Lakshminarasimhaiah, M.A., Mysore University, Mysore. *Secretary*
3 „ V. Biligiri Iyengar, Senior Pandit, Govt. Ay. Hospital, Mysore.
4 Karj. T Krishnasastriar, Govt. Ay. & Unani College, Mysore.
5 Sjt. T. Sreenivasa Iyengar, A V., Muncl. Ay. Dispensary, Mysore.
6 „ T. Krishna Rao, B.A., Asst. Editor, “Vruthanthapatrike,” Mysore. } *Members*

DURING THE CONFERENCE SESSION

IX. Drug & Medicine Judging Committee,

1 Dr. P. Subbaraugaru, B.Sc., Vaidyaratna, (Andhra, Ay. Vaidyapeetha, Cocanada) *Chairman*

2 Sjt N. Negesha Rao M.A. (Vide Managing Committee). *Secretary*

3 Dr. H. V. Savanur, L.M.S., Belgaum.
4 Sjt. Vaidyapanchanana, Krishna Sastry Kavade, B.A. Poona.
5 Dr. Lakshminarasimhasastry, L.M.P. Hon. General Secretary.
} *Members*

x. Judging Committee of Essays, Books, Manscripts etc.

1 Sjt. V. Biligiri Iyengar, Senior Pandit, Govt. Ay. Hospital, Mysore. *Chairman*

2 Ayurveda Vidwan, N. L. Bhattachar, Govt. Ay. & Unani College, Mysore. *Secretary*

3 Bhishagratna, Palyam Venkatachala Pandit.
4 Pandit Sivasarma, Ayurvedacharya, Professor of Ayurveda, Lahore.
5 Sriyuth Lakshminarasimhayya, M.A. Mysore University, Mysore
} *Members*



MEDALS, CERTIFICATES Etc. AWARDED BY THE RECEPTION COMMITTEE,

(FOR DETAILS OF NAME AND ADDRESS, PLEASE SEE APPENDIX III PAGE 265)

DRUGS SECTION —

Provinces	I Class Honours Certificates with Gold Medals	II Class Gold Medal Certificates, Cost of Medal to be born by the recipients	Appreciation Certificates
1. Northern India .	Serial Nos. 1 & 2	Sl. Nos. 3 to 9	Sl. No. 10 .
2. Bengal ...	,, ,, 11	,, ,, 12	Sl. Nos. 21, 22, 23
3. Maharastra	,, ,, 13, 14, 24	,, ,, 15 to 20	
4. Tamil Nadu . .	,, ,, 35, 36, 40	,, ,, 37, 38 & 39	,, ,, 32, 33
5. Andhra . ..	....	,, ,, 25 to 31, 34	
6. Other Karnataka Provinces	...	,, ,, 41 to 48, 53, 55	49, 50, 51, 52 and 54
7. Mysore State ...	,, 50, 57 & 58	,, ,, 59 to 64 and 66 to 82	65, 83 to 127

(FOR DETAILS PLEASE SEE APPENDIX III PAGE 275)

ESSAY SECTION —

Subjects	A. Class Certificates with Gold Medals	A Class Certificates	B. Class Certificates
A. Books & Publication ..	Serial Nos. 2 & 4	Sl. Nos. 1 & 3	Sl. No. 5
B. Thridosha Theory ...	,, ,, 2 & 3	,, ,, 1, 5, 7, 9 & 13	,, 4, 6, 8, 10 to 12, 14
C. Chikitsa Sambasha .	,, ,, 5	,, ,, 1, 2, 4, 15	,, 3, 6 to 14, 16, 17
* D. Dravya Sambasha ...	,, ,, 3	,, ,, 1, 2, 4, 5, 6	
E. Samanya Sambasha ..	,, ,, 3	,, ,, 4, 5, 7, 9, 10	,, 1, 2, 6, 8, 11 & 12

* Some of the important papers that were sent directly to Dr. Mhaskar, the Chairman of the Dravya Sambhasha Parishad, did not reach the Juding Committee in time.

Y. Lakshminarasimha Shastry, *Hon. General Secretary.*

Dated 15—11—1931 Mysore.

Balance Sheet of the 21st

No.	RECEIPTS	Rs.	A.	P.
1	Contiibutions and donations received fiom His Highness the Maharaja of Mysoie and His Highness Government; The religious Mutts, The Districts Boards, Muncipalities, Co-operative Societies and Institutes, Paitrons, Donors and R. C. Members	8865	14	6
2	Delegates Fees	315	0	0
3	Exhibition Stall Reserve Fees	85	0	0
4	Miscellaneous	12	12	1
5	Interest from the Bank ...	47	11	1
6	Recoveries—Thiough auction and other items ...	154	15	3
7	Desposits for medals from the recepients of the 2nd Class Gold Medal Certificates	850	0	0
	Giand Total ..	10331	4	11

AUDITORS REPORT

I herely ceitify that the above Conference accounts audited and checked by me along with Vouchers and authorities are true and correct The accounts are maintained satisfactorily. I am highly thankful for the assistance rendered to me by the Hon General Secretary and his Staff in auditing the accounts

Sd M. GANGADHARA SHASTRY, B.A.,
Auditor.

1. Sjt. N. Nagesha Rao, M.A.
2. Bhishakratna Suryanarayana Pandit } *Audit Committee Membeis.*

All India Aurvedic Conference, Mysore

No.	EXPENDITURE	Rs.	A.	P.
1	Stationery	108	1	9
2	Contingency	273	14	5
3	Establishment Charges	411	0	8
4	Post and Telegram	523	8	3
5	Printing etc.	2204	15	0
6	Office Rent	112	0	0
7	Entertainment Section (Messing etc)	1916	15	7
8	Vehicles Hire etc.	321	1	6
9	Exhibition Section	66	3	1
10	Payment of Delegates fees to the Ay. Mahamandal Office . ..	157	8	C
11	Assembiy decoration, Lighting and Sanitation etc. in the Conference ...	402	6	5
12	Accommodation etc., ...	65	10	0
13	Service and honorariums ..	482	12	3
14	Miscellanecus (Photos and Blocks etc.) ...	344	3	0
15	Travelling expenses for collection of funds etc.	231	1	0
16	Medal Deposists refunded	100	0	0
17	Cost (with Contingenies) of the I Class Gold Medals awarded freely from the Conference	360	0	0
18	Cost of preparation and issue of II Class Gold Medals to the recepients	750	0	0
	Total	8831	4	11
	* Balance .	1500	0	0
	* Sanctioned by the Managing Committee for a ward in Gundlu pandit Ayurveda Hospital, Mysore			
	Grand Total .. .	10331	4	11

H. Nanjundaraj Urs,
Chairman, Reception Committee

Mysore,
15—11—1931.

Y. Lakshminarasimha Shastry,
Hon. General Secretary.